THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

For U.L.C.A.'s Consideration

I. The Pension Board's Report of
Its Family, Its Deficit, Its Problem

II. Some Personal Views on Stewardship

III. The Church's Ministers to Trainees:
Their locations for your convenience in extending Christmas joys to military centers

The Lutheran Reports

International Uncertainty Makes Difficult Problem for China Mission

Financial Support of Church Schools Encourages Teachers and Directors

L. XXIV—No. 10 PHILADELPHIA, PA., DECEMBER 3, 1941

UNITED LUTHERAN CHURCH IN AMERICA

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

The Pension Board Meets

By HARRY HODGES, Executive Secretary.

NOVEMBER 7 the Board of Ministerial Pensions and Relief observed its twenty-first birthday meeting in the Muhlenberg Building, Philadelphia, Pa. Having reached its majority, it looked over its years with no little satisfaction and pride over what it had been able to accomplish; it looked into the future with uncertainty, but with hope.

A new member was welcomed to the Board, the Rev. A. M. Huffman of Knoxville, Tenn., who had been elected to fill the unexpired term of W. T. Stauffer, Esq., resigned.

The resignation of Edward Schoeppe was received and accepted with regret and Mr. O. A. Sardeson was nominated to fill the vacancy thus caused.

The Secretary's Report

showed the following beneficiaries: 343 retired ministers, 43 disabled ministers, 618 widows, 123 children, 8 women missionaries, 14 pensioners in belligerent countries, and 43 cases of relief. To maintain this Family, the Board expends $254,800 annually. Special grants were made amounting to $935.

Since the last meeting in May, 39 persons were removed from the roll, releasing to the Board $8,050, and 34 added at a cost of $8,450.

The operation of the above has caused an accumulated deficit to date of $149,696.14.

Since the freezing of funds by the United States Government, the Board is unable to send remittances to its pensioners residing in belligerent countries.

Four bequests were announced naming the Board as residuary legatee and four paid amounting to $5,233.20. All bequests are placed in the Endowment Fund.

To date the Board has written annuities amounting to $181,829. Of this amount there has been cancelled by death $71,220, leaving $110,606 still in force.

New Annuity Rates

The Board voted to adopt the new uniform annuity rates submitted by the Federal Council of the Churches of Christ in America and to put them into operation January 1, 1942.

The Campaign Fund to date amounts to $3,243,946.83.

It was announced that the Children of the Church had written $300 into its $12,000 benevolent budget to be paid to this Board for the pensioning of six children.

The treasurer's report showed the Endowment Fund to be $3,392,979.86 which earns 3.53 per cent net. The securities earn 4.5 per cent, the mortgages 5.4 per cent, the real estate 1.6 per cent net.

The Board holds 124 mortgages; four are delinquent in interest payments, and one is owing 1940 taxes.

The Board owns 61 properties, and but four are delinquent in rent. During the depression the Board was obliged to foreclose on 131 properties.

For the ten months of 1941 the Board has received $4,700 more in apportionment than in 1940; however, this is but 50 per cent of what it should receive. If the apportionment income was commensurate with the endowment income, the Board would have no worries.

Appreciated Gifts

The Board expresses its high appreciation of the $35,000 gift from the Board of Publication and the $5,000 annual appropriation from the Women's Missionary Society.

It has become apparent that the apportionment payments will not materially increase in the near future, and the Board is beginning to consider seriously whether as trustees of the Fund, with a present accumulated deficit of $149,696.14 and the knowledge that it will increase by $40,000 per year, it should cut pension payments to meet the income.

The Church can help them to decide.

The Board bespeaks your generous response to its Advent Appeal to help its Relief Department in its much-needed work.

Scholastic Recognition Restored

It's great news to Wittenbergers everywhere that their college is again fully and unconditionally accredited by the Association of American Universities.

Wittenberg's original accreditation by the A. A. U. was granted in 1926, was suspended in 1939, and is now restored.

Because of low faculty salaries during the depression period, a suspension of two years had been imposed. In making a report in the autumn of 1941, the Committee on Classification of the A. A. U. indicated that it was "impressed by the efficacy of the change made." Largely responsible for the favorable action is the striking progress made in Wittenberg's financial campaign for $1,200,000, of which more than half has already been raised.

Wittenberg's accreditation by the North Central Association of Colleges and Secondary Schools has continued uninterruptedly since 1916.

"A grateful Wittenberger" made a gift of $50,000 to Wittenberg College, Springfield, Ohio, according to announcement by President Rees Edgar Tulloss. The sum is to be used to pay the costs of adding a wing to the Zimmerman Library to house the book stacks so that the main floor of the library building may be used for a reading room only. In the financial campaign for $1,200,000, began in January 1941, to lift the indebtedness from the college and to increase endowment, alumni were to contribute $200,000. The new gift brings alumni contributions to $112,000.

So far the major effort of the financial campaign has been spent in the church and among large givers, but emphasis is now to be placed upon the alumni share in the project which set the respective goals as follows: Church, $600,000; large givers, $300,000; alumni, $200,000; Springfield, $100,000. The new grand total of the fund is $630,000.

K. G. LIND.

THE LUTHERAN

The Official Organ of the United Lutheran Church

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In Grave Danger

A MERE glance at this week's editorial illustration will indicate the situation of a ship which is threatened by the lack of depth in the stream on which it is expected to operate. Any business person knows that shrinkage of resources annually to a sum less than the requirements to maintain an enterprise means disaster. In fact, we have a phrase, "on the rocks," which often means an accumulation of deficits.

This is Pension Board Month on the calendar of the United Lutheran Church. THE LUTHERAN intends this page to convey information, a warning, and an appeal.

Secretary Hodges has informed THE LUTHERAN that on November 1 of this year an accumulated deficit in the sum of $149,696.14 indicates failure of the churches to pay sufficiently on their U. L. C. A. apportionments to distribute annually $300 pensions to ministers, $200 to ministers' widows, and $50 to ministers' dependent children. Since the U. L. C. A. in convention assembled ordered these sums as the minimums of pensions, the Board has had no alternative to spending about $40,000 more than its yearly receipts on apportionment. Hence the current deficit.

It is obvious that the churches do not take with sufficient seriousness the ultimate effects of this lag in giving. The morale of the Church is so closely connected with the morale of the pastors of its congregations as to justify alarm at the complacency with which a deficit has accumulated in this department of our ecclesiastical operations. In so far as we have knowledge of the attitude of the Church's members and pastors, the disposition to dodge responsibility is widespread. The immediate reaction is to order the Board of Pensions to pay out a minimum sum without assurance that the money required to obey the order will be provided. The second evidence of careless thinking is a proposal to switch from the present "service pension" to a "contributory" system.

No valid objection is urged to the substitution of the arrangement for pensions under which other communions retire their clergymen for age or disability provided the factor of equity receives regard. It is not honorable for the churches to disregard an obligation already made under the plea that a better pension system can be established and installed. There is less evidence of regard for the Church's pledged word when it orders money spent but fails to provide the sum needed. THE LUTHERAN urges prompt attention by pastors and church councils to this situation. This red spot is an irritant. It must not be permitted to spread.

It could be that we are more than properly impatient with this particular deficit. Maybe the brethren are more concerned than we think them to be. But for several years the Board of Pensions has publicly called attention to the lack of funds to keep the Church's implied promises to its pastors; and in so far as we have evidence, nothing comforting has happened. On the contrary, something saddening has occurred: the deficit has grown until now the Board warns us that a further decrease will be made unless more money is available for distribution. Get that please—*more money.*

The Church in the News

By G. ELSON RUFF

Along the Episcopal-Presbyterian Front

COMMISSIONS of the Episcopal and Presbyterian churches have agreed to recommend that "in so far as it is expedient, all missionary work of the two churches shall be developed in co-operation" and that "each Church shall send regular, official representatives to the Councils of the other Church."

A joint meeting of these commissions, which are entitled the Protestant Episcopal Commission on Approaches to Unity and the Presbyterian Department of Church Co-operation and Union, was held recently in Chicago.

A plan for bringing about union of Episcopal and Presbyterian churches was presented at the meeting, and was referred back to the drafting committee for further study. Basic points covered in the plan are church doctrine, sacraments, ministry, church government, methods of receiving communicant members, rights of congregations, place of the laity in a united church, and responsibilities of the ruling eldership.

The "joint ordination" plan, along with further developments along the Episcopal-Presbyterian front, come up for more debate at the next meeting of the commissions, at Princeton, N. J., next June.

Presbyterians Prosper

DURING the six months ending September 30, Presbyterian giving to general church boards was up 8.76 per cent, strongest upturn in some years, it was reported at the autumn meeting of the General Council (Presbyterian Church, U. S. A.).

The Council will propose to the General Assembly that two per cent of the benevolence budget shall be allotted to theological seminaries. No provision has been made for the seminaries in past budgets.

The proposed benevolence goal for 1942-1943 is $8,000,000. Congregations are expected to give $5,600,000 and women's organizations $2,400,000. Home Missions are to get 41.2 per cent of the total; Foreign Missions, 31.8; Christian Education, 19.1; Pensions, 4.9.

Clergymen and War

HALF of the prominent Protestant clergymen in the United States are pacifists, says Dr. John Knox of the theological faculty of the University of Chicago.

A questionnaire circulated recently among the Roman Catholic clergy showed that 90 per cent of the 13,000 priests who replied are opposed to United States participation "in a shooting war outside the Western Hemisphere."

The Rev. Allen Clay Lambert, pastor of a Lutheran congregation near Tyrone, Pa., has been ordered by the United States Circuit Court of Appeals to serve a jail term of a year and a day because he refused to sign for the Army draft. Pastor Lambert had carried his case to the Appeal Court on the grounds that Congress has no power to conscript men in peacetime. The sentence passed on him by the Federal Court was upheld.

County Judge Walter I. Anderson declared in a recent address at York, Pa., that each conscientious objector register as such when he reaches the age of eighteen years, and that, for the privilege of avoiding military obligations, his right to vote, to own property, and to inherit wealth, be denied.

Dr. Knox, who thinks that half the Protestant ministers are pacifists, says that the church, as an institution, should not associate itself with either the pacifist or non-pacifist position. The church, he says, should not identify itself with the national war effort, but at the same time should recognize the right of an individual Christian to support a military program.

"The political policy which comes nearest to being an expression of Christian love is, in many concrete situations, far less simple to determine than many of us think," he says. Therefore pacifist and soldier deserve equal rights in the church.

"The church will strive to keep alive the Christian vision of a just and humane society," he declares; "—a vision which soldier as well as pacifist must remember and which pacifist as well as soldier may forget. The church will stand in the midst of war, as a symbol of man's solidarity and the promise of man's peace."

Insurance

EVERY minister of the Alabama Methodist Conference is to be provided with a $5,000 life insurance policy, according to a resolution passed recently. Conference funds are to be allotted for the insurance.

Christmas

IN numerous places, specially in the South, the big pre-Christmas parades sponsored by merchants' associations are to be "Bible-centered." The churches in Nashville will prepare twenty floats featuring the Nativity and other Biblical scenes. The religious theme will be stressed in the parade at Charlotte, N. C., and also in Gainesville, Fla.

885,000 Lutherans

RECENT government statistics from Canada indicate that there are 885,000 Lutherans in that country. These are classified according to national origins as follows: German descent, 600,000; Norwegian, 100,000; Swedish, 80,000; Finnish, 50,000; Danish, 35,000; Icelandic, 20,000.

No Lutheran Church body comes anywhere near enrolling in its membership in Canada the number of persons accounted for in these figures. In comparison with the number given for those of Swedish descent, 80,000, there are enrolled in congregations of the Canada Conference of the Augustana Synod 3,864, less than 5 per cent of the total.

"Now is the strategic time for a united effort on the part of the Lutheran Church in Canada," says *The Lutheran Companion.*

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

"Economic Aryanization," which merely means several turns of the screw upon the Jews in unoccupied France, continues with undiminished vigor. Vichy is doing its best to satisfy its big neighbor by appointing "provisional Aryan managers" for Jewish firms (20 of them at a clip on October 24). Agriculture is involved equally with industry and commerce. Jewish farmers are not allowed to till more land than is sufficient for the support of their own families. In the meantime Vichy's "Aryan" population has been informed that no household will likely be allowed more than 900 pounds of coal for this winter's cold. Likewise they have been warned that the requests for warm clothing must be limited to the most urgent cases; knitting wool must be limited to use for children; walnuts must be used only for the production of oil; trains will not be heated until the thermometer registers five degrees centigrade below zero, and the already insufficient meat ration has been reduced one-fourth. Football games have been shortened—the players are not strong enough to last out the regular period.

When Herman Lieberman, Poland's Minister of Justice-in-exile, came to die (October 23) in London, he asked that a small casket of Polish earth should be buried with him in his coffin. The earth had a special significance; for it was smuggled out, at Lieberman's request, from a ditch in the Polish village of Shapzysko, where 300 Polish workmen had been buried after being lined up before the ditch and shot by a firing squad of their country's conquerors. The earth in the casket was saturated with the blood of the workmen. Lieberman, a one-time Socialist leader in Poland, sought in this way to become one with the men whom he had formerly led.

Louis Adamic, once of Yugoslavia and now a valued writer and citizen of the U. S. A., has come forward (November 8) with a novel plan to hasten the end of the war in favor of the democracies. He proposes the organization of provisional governments by the United States; at present by giving "official" leadership to our immigrant groups in organizing a plan for a continental European state. This organization (or organizations) would take over the present occupied countries of Europe when Hitler is finally defeated. The reason offered for the plan is that outside help will be needed to rebuild the destroyed educational and cultural institutions of the conquered countries, and our country is best fitted to do the job in a disinterested way. The chief basis of Mr. Adamic's argument is that since Hitler's temporary success was due to "his epic idea of world dominance," he "could be defeated only by an idea comparable to his." Again, the United States best exemplifies this concept. The argument sounds familiar, and has many echoes of the period following World War I. Probably it would present some of the same reactions in disillusion.

Britain's one-time gracious, but not economic, countryside is slated for a sweeping utilitarian change. The attempts already made to increase production of foodstuffs in England are to be vastly extended. More than 500 farms, comprising 20,000 acres, have been taken over by the government in Essex alone. Most of these were classified as derelicts, or as underfarmed. In these cases the owners and tenants were ousted in favor of farmers willing to pursue more efficient methods. Though Britain's food situation has greatly improved during the last year, the government intends to take no chances of a shortage. However, Britain does not stand alone in the enforcement of strict regulations where the production of food is concerned. Not so long ago a German farmer felt the heavy hand of his government because he allowed weeds to grow in his fields.

Take these as signs of the closer margin of safety in the race against possible starvation, if you will; it is one of the sorry prices we pay for the senseless wrath of men. Yet it is a good thing to see governments interested in the production of food.

Chain Letters, proscribed by our postal authorities because they imposed upon the superstitious fears of many with threats of trouble and death if the chain were broken, have been pressed into service by the French people in the interests of their eventual freedom. The letter, which is reproduced in the weekly propaganda sheet, *France Speaks,* is too long to present here, but it is doing effective and valiant work in rallying the flagging spirits of all Frenchmen to wait and work for a return of "liberty, equality, fraternity" to a liberated France. It is said to be passing rapidly from family to family in spite of the prohibitions, threats and very real punishments that follow detection, but it continues to remind "loyal citizens that there is a world outside Nazism actively working to destroy that regime." Beside this commendable effort should be placed a recent chain letter of the superstitious type which has recently arrived here from Paraguay. It begins: "The chain of good luck proceeds from Costa Rica. . . . Do not ignore the counsels of experience although it might sound superstitious. . . . If you do you will be the victim of a catastrophe." There follow incidents that are intended to stir either cupidity or fear.

Among Other Things we are told that: Defense officials are charging the Army with responsibility for the present paper shortage. No, the Army is not shooting paper bullets; it just bought everything in sight. . . . Some Quisling official made a break, and revealed (October 25) the weakness of the imported nationalist party. Its numbers, including the Samling Youth Group amount to 30,871, about one per cent of Norway's whole population. . . . Sweden has been widely circularized with tempting offers to workers to accept jobs in the Reich. The circular states that 2,500,000 foreign workers are employed in German factories, and more are needed—to fill the places of those who are touring Russia. Remembering the experiences of Norwegian and Danish workers, the Swedes have not been enthusiastic. . . . Germans traveling into Italy have been warned (October 30) by their own government not to take valuables into that country, but to check them in at the frontier.

"They Seemed So Sad and Glad"

BY F. EPPLING REINARTZ

THE aged but erect and agile minister and I made our winding way around and over the barrels, boxes, laundry utensils and rolls of carpet which stood in the spacious entrance hall of the old rural manse. My six-year-old daughter came scampering after us as we did our serpentine walk from the front door to the livingroom.

"Tomorrow will be our last moving day," said our courteous host as he opened the door to that room which would have been cheerless but for a spirited fire in the grate, and the benign face of the mistress of the manse.

She sat in a wheelchair at the hearthside. Her features were glowing with the light that lingers in the countenance of a true Christian gentlewoman. In the orange gold light of the fire it did not at all seem that her years had actually advanced past threescore and ten. Her delight at seeing the sunny-hearted little schoolgirl quickly betrayed itself as she smilingly sought through her chair-side table drawers for some gift with which to delight the eyes that were following wonderingly her every move. Remembering the supplies which her husband had brought home from the city the day before, she soon found a banana, an orange and an apple. Of the apple, she said, "It grew on the old tree in the kitchen garden." With these she made her own the affection of the lassie who sat down now on a packing box close by her wheelchair.

"Yes," said the minister. "We have moved five times in our pastorate of forty-nine years. All our churches have been in the country. See, here's a picture of our family and our horse," he chuckled as, against the gentle remonstrance of his wife, he placed the undusted old picture in my hands.

"That white house in the background was our first and our loneliest parsonage. How clearly I remember our sitting on that porch railing during moonless summer evenings straining our eyes to see if we could find reflected in the sky the friendly glow of Kansas' largest city forty miles away. We somehow felt less lonely when we saw—or thought we saw—that friendly light in the skies. But in winter our loneliness was made more intense when winds that had blown over hundreds of miles of snow with their stinging fury brought to our ears the long, sharp, menacing howl of the coyote." Then, pointing to the picture, "My! but we were attached to that horse! He represented our only contact with the rest of the world. Through him we got our mail, our news and our city supplies.

"But," he smiled, as he moved briskly toward the door, "enough of this recital of memories. You are here, as I requested, to take some of my best old friends (he meant his books) to the shelter of your study. Come along! We'll go upstairs to my library and there I'll introduce you to them. Two hundred of them I may take with me to our new home." That was said quietly as if to remind himself of the rule of the home for retired pastors and their wives in the South toward which the moving van would start their effects tomorrow.

* * *

Within an hour he had persuaded me to take the guardianship of all but a hundred of his "friends." Had I encouraged him to do so he would have shared with me the human interest stories in the biographies of each of the books which he put into my cartons.

"Hell fire and brimstone!" "Pink lemonade!" "The sincere milk of the Word!" "Solid worth from start to finish!" were some of his comments as he passed from book to book.

We carried the cartons filled with books outside to the car. My daughter, who had been called to open the doors, caught, with a child's naive insight, the signs of a haunting sadness in the face and voice of the old man who was doing his best to be brave at the departure of some of his lifelong companions.

"Before you leave," he cried, "you must see the picture of the home in which under Dixie's smiling skies a godly and generous churchman has made it possible for us to spend the rest of our days. And the finest part of it is that we'll not have financial worries in these sunset years. Our congregation here seems truly appreciative of the twelve years' work we have done. They have made me their pastor emeritus and want to provide us with a monthly token of their good will and gratitude. By adding to this little helper the aid which our Church's Board of Ministerial Pensions and Relief will regularly supply for us, we can put our minds at ease about our material needs. This is our last day in the active pastorate—a calling we have loved sincerely. Maybe we ought to feel sad about it all—but that would show that we were unmindful of the blessings God has provided for us through a grateful Church."

We paused a moment to pray together. Smiles broke through their tear-filled eyes as we parted. This parting marked the end of eight years of endearing companionship.

As I drove away meditating on how good it had been for me to know this grand old man and his wife, my daughter interrupted my reverie by saying, "Daddy, they seemed so sad and glad."

* * *

That was her way of summarizing our visit. Her words set me to thinking of the blessed ministry which our Board of Ministerial Pensions and Relief renders to the 305 retired pastors and their wives of our own United Lutheran Church. Some of these have no other income than that which is provided by the Church's Board. So far as material blessings go the only gladness which is added to the otherwise sad day of their retirement from active service is in the thought of the pension provided for them by a dutiful and grateful Church. Most of us would need to see only once the joy that our contributions bring to these aged veterans to find fresh incentive to continue and enlarge our gifts on their behalf.

Of course the kindly helping hand of our Pension Board goes out also to gladden with grants the hearts of 54 disabled pastors, 593 widows and 152 children of pastors, and a few retired, unordained missionaries as well. No less than 1,100 persons make up this worthy company of young, middle aged, but mainly old people

(*Continued on page* 17)

The Church Widow——*By Wouter Van Garrett, Norwood, Pa.*

THE widow occupied a prominent place in the Early Church. Not only did she have the concern of the local congregation in so far as the simple necessities of life were concerned, but in many cases she gave a good account of herself in terms of active Christian service and piety. Sometimes the widow did prove to be a burden, but much more frequently the charitable attitude of the Church toward her was reflected in the good work she was able to do for her struggling benefactor.

In Paul's first letter to Timothy (I Timothy 5: 3-15) he speaks of the widow and the attention she deserves at the hands of the Church, as well as from this young pastor. The Apostle Paul classifies the different types of widows, and throws light upon this phase of charity in the Early Church.

1. The Widow Indeed. This was the woman whose husband had died and left her destitute. She had no income upon which to live; there were no children to support her; and no grandchildren. Since she had no relatives to whom to turn, it was the privilege as well as the duty of her fellow believers to provide for her care. So then the Church became the sponsor of this woman who was a widow indeed.

2. The Widow With Relatives. Not every woman whose husband died was left without means of support. Many had children, or grandchildren, parents, or other near relatives; and these could be expected to provide for her. Especially was this true in cases where her relatives were believers; their very understanding of the spirit of the Master would inspire them to render this service. "Inasmuch as ye have done it unto one of the least of these—ye have done it unto me." That was to be the incentive for this worthy Christian service. The great Christian impulse!

3. The Worldly Widow. This type of widow was a grave concern to the Early Church. In the course of time her interest seemed to center on worldly affairs. She turned away from the sacred admonitions of the Gospel, and gave her time and attention to physical pleasure. Her conduct was a frequent rebuke to the other believers, living in a community where the great proportion of people were unbelievers. If the Church supported her, it gave a skeptical community the impression that her conduct was being sanctioned by the Christians.

As a result of her "unwomanly" conduct the Early Church frowned upon her, and sought every opportunity to induce her to mend her ways. In some cases this type of widow remarried and the problem was solved, or forgotten in the course of time; but in cases where she remained a widow the Church continued to make a distinction between her and the widow who accepted her unhappy lot and conducted herself in accord with the teachings of the Gospel.

4. The Church Widow. There are two schools of thought here. One associates the church widow with the deaconess; the other does not. The writer is inclined to believe that there were two separate and distinct positions. While the duties of the church widow were somewhat similar to those of the deaconess, there was a distinct difference. We shall speak of those differences later. In the same fifth chapter of I Timothy, Paul mentions the requirements, as well as the duties, of the church widow. She had to be sixty years of age or older; she had to have had only one husband; she had to be experienced in raising children; and she had to be given to good works. A widow who could measure up to those qualifications, and who desired to enter Christian service, could be appointed a church widow in the local congregation by action of the "elders."

Her duties were carefully laid out for her. She was to spend much of her time in prayer in the church, not in praying for *herself alone* but in petition for those in trouble—especially the female branch of the congregation. In her contact with the women of the parish she became acquainted with the griefs and cares of many of her sex; it was her duty to remember them in her prayers.

But the church widow was also expected to make contact with other women in the community. Here and there in families of believers there might be a daughter, sometimes a wife, who had not as yet accepted faith in the Lord Jesus Christ. She would also know unbelievers in the community. By her visits, her personal interest, her example, and her talents of persuasion she tried to win them into the Church.

Her place in the Church covered the second, third, and most of the fourth centuries of the Christian era. Many of the church widows became devout servants of the Lord, were highly respected by the women both within and without the congregation, and accomplished a distinct service to the Kingdom of God.

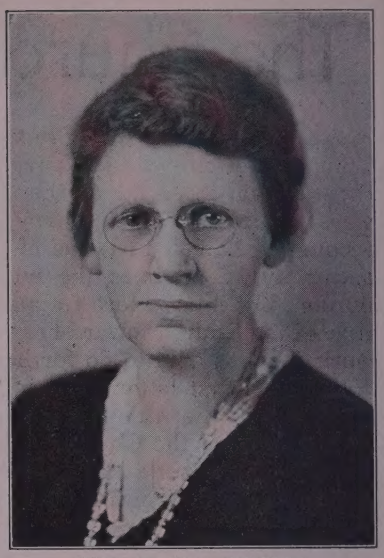
The Widow and the Deaconess

It might be in order to draw a few comparisons between the church widow and the deaconess. The latter was usually a younger woman, unmarried or widow, and *ordained* to her calling. The church widow was *not* ordained. The deaconess had several duties that were distinctly her own. For instance, she stationed herself at the door of women when a public service was to be held, and greeted those who came. She also saw to it that they were properly seated in the section reserved for women and girls. She attended women converts at baptism. She spent much of her time in prayer and devotions.

The early church widow must also be distinguished from the later church widow, who came into prominence about the third century. As early as the middle of the second century there arose a feeling against second marriage, and the feeling grew stronger as time went on. The later order of widows in the church had as its fundamental idea a vow never to remarry. There was no age limit. And it was not necessary to be in need of material help. These women were widows who were motivated by a desire to render acceptable service to the Lord and Saviour.

The widow of the Early Church played an important part in helping to lay sturdy foundations upon which the Christian structure was to be erected.

Stewardship



MISS FLORA PRINCE

"It is Personal, Individual, Compelling, Productive," Writes MISS FLORA PRINCE

STEWARDSHIP, above all, is a personal matter, and each individual must decide on the obligations he can assume. We do want to understand, however, just exactly what we mean by the word *stewardship*. If you will consult your dictionaries, you will find the word *steward* has many and varied meanings, the most common being one who manages the domestic concerns of a family, or one who brings order out of confusion in a family life, or one who is an officer in charge of the finances of a local church. Every reference in the Bible speaks of a steward either as a head, a chief, a captain, or a wise steward. It speaks of him also as giving an account of his stewardship, as a steward of the mysteries of God, and then being blameless as the steward of God, and finally as being a good steward of the manifold Grace of God.

Personal Responsibilities

All of these, the privileges of Christian stewardship, are great and personal responsibilities. Such accomplishments can only be reached by seeing the needs of others, by enlisting the co-operation of others, by prayer, and by giving ourselves the opportunity of doing definite tasks and responsibilities. Sometimes the wrong meaning has been given to the word stewardship and the wrong emphasis has been put upon it, namely, that it means only giving for the work of the church. It does mean that. It does mean laying aside on the first day of the week a portion of our income to carry on the work of the church. But Christian stewardship means much more than that. It means the giving of our ability; it means the giving of one's self to the teachings of Christ; it means the giving of our dearest possessions.

It means leadership according to our ability; it means standing the test whether we have administered our gifts as good stewards of the manifold Grace of God. Stewardship means a renewal of our confirmation vows and also a growth in faith and grace. There are always opportunities for the Christian to give of himself; never more so than at the present time, when there is so much unrest, so much fear, so much unbelief in the teachings of Christ, and so much concern over what is to happen in the future. He who is a faithful steward at this time is showing the quality of mercy, which is twice blessed —"it blesses him that gives and him that takes."

Opportunities

Now for the practical side of stewardship and some of the things which each one of us can do. First, for most of us there is the opportunity of using our training in the church school; the opportunity of being good to the shut-ins; the opportunity of performing some small act, trivial as it may seem, to help someone less fortunate than ourselves; the opportunity of putting into practice our Christian ideals; the opportunity of acting out those ideals in our home life; and there is also the opportunity of enlisting other persons in the missionary activities of the church. At this particular time there is the opportunity of keeping in touch with the boys in camps from our home towns; of helping students along the way, keeping them interested in the church, and their responsibility towards it; and the opportunity of spreading the Christian message of hope to a war-torn world.

The Use of Time

Another important phase of being a good steward is our stewardship of time. Do we fritter away this precious possession on unimportant matters, or do we make the best use of it, and use our talents in furthering the best things in life?

We would like to call the attention of our young men and women, who today are receiving such splendid education and who are being trained for leadership in the world, to the fact that the training they receive might sharpen their perception of this phase of stewardship: the use of their time. Wherever they go, building homes or carving careers, the advantages they have received during their school years may help them to express themselves in stewardship values, and they may show their appreciation for all the advantages that they have received by their devotion and help to the church.

Fruits of the Faithful

The more we know about the church, the more we are convinced that there has always existed in the church that group of men and women who do carry out the principles of stewardship. The church could not have grown if that had not been so. We see the fruits of their faith; we see the buildings for worship they have erected; we see the missionaries they have sent out to different fields; we see the results of that missionary work; we see the establishment of the church in our own country, the works of mercy that have been carried on, the educational institutions of the church, the work of the deaconesses: all phases of church work that means the work of men and women, certainly good stewards in their belief and work. We sometimes wonder with our enlightenment the meaning of stewardship, whether we of the present age are filled with that same interest and the ideals which led the men and women of former years to plan the church and help it to grow.

Our age is perhaps not different from any other. There have always been wars and rumors of war. There has been unrest and strife in all generations. But in spite of it, the church has lived, and it must have been because there were men and women of strong faith who were good stewards, in spite of all the disturbing things that have gone on in the world.

Washington

BY

OSCAR F. BLACKWELDER AND

RALPH W. LOEW

A SUNDAY evening conversation with a friend who liked our recent story about Dr. Wiseman wound up with this question, "What's the purpose of your page in THE LUTHERAN anyhow?" We really hadn't put it down on paper, even though between us we talk about it often. This page doesn't aim to report church doings in Washington; that's what the news columns of THE LUTHERAN are for. It isn't a gossip column; the daily wires already are heavy with that literature. We do try to create a human sort of document about people who come and go or work in this fascinating, disturbing and stimulating place. We try to write about scenes and themes that may go into the making of modern history, especially as these seem to be interwoven with social, educational or religious threads. We try to picture the church in the tragedy of this hour by telling a story. We try to keep some sense of humor about this town of increasing destiny for every American.

Protestantism

SOME twenty of us who knew him intimately had a luncheon for Raphael H. Miller, who has served for eight years as pastor of the National City Christian Church and goes this week to be editor of *The Christian Evangelist*. The *Church* was at that luncheon and not a collection of sects. An Episcopal rector couldn't have been persuaded to argue a theory of ordination—not because he is too polite and the occasion was inappropriate, but because he knew in his heart of hearts that we were all ordained. You couldn't have gotten two Baptist pastors to argue for immersion—in the bottom of their minds they knew we were all baptized. You would never have gotten two Presbyterians to debate "election"—in the secret of their souls they knew we were all "called." Two Methodists would never have doubted the religious experiences of any of us. Two Lutherans would never have denied value in the several definitions of the Lord's Supper there represented. The practical meaning of the Oxford, Edinburgh and Madras conferences had come to that upper room. The word "unionism" is intellectual tissue paper in such company. "Can two walk together except they be agreed?"—but agreed on what? Some agreements mean only a collection of small minds. Let Luther answer, "Who knows Christ, knows all."

Court Houses

A COURT reporter with a keen religious conscience asked whether we think a court house is as sacred a place as a church. His observation is that few court rooms are as clean, as dignified and as reverent as the United States Supreme Court, but that they ought to be. At noon in that high court the Crier strikes a blow with his gavel and announces, "The audience will please rise," following which he announces, "The Chief Justice and the Associate Justices of the Supreme Court of the United States." Then they enter, properly robed. While the justices stand behind the bench, the proclamation concludes, "God save the United States and this Honorable Court." The humblest country or police court in the crudest building can be as sacredly conducted as the highest court in the land. This page suggests to its readers to register on the conduct of the court in your community. Why tolerate officials who administer oaths with no reverence or decorum? Oaths are taken to God, and because men are equal before the Supreme Judge of the universe they have the inalienable right to equality before the laws, courts and judges of men. By the way, how clean are the Bibles used in your court house? Visit your court and see.

Inflation

WE think the efforts of this Administration to prevent inflation constitute a moral issue of profoundest significance. The national debt incurred during the past eight years may have prevented social revolution and thus been cheap insurance, but this gigantic national debt, crowned by inflation, would mean economic defeat, whoever wins the war. Keep your eyes, then, on every bit of news about putting a ceiling on costs. The sacrifices, toil and planning of generations may be wiped out by cheap money. The difference between the new Defense Bonds and the former Liberty Bonds illustrates the government's effort to prevent inflation. The Liberty Bonds could be traded at whatever price the security market established. This permitted speculation. The Defense Bonds are issued by the government to a specifically designated party who must deal with the Treasury or its agents directly. Only the original purchaser can handle this type of bond. Obviously, here is an effort to prevent speculation and concurrent inflation. A further government effort concerns installment loans by banks, finance companies and other credit agencies. It is estimated that these loans now total between six and eight billion dollars. All such credit is a form of inflation, so the Federal Reserve Board has issued regulations that prevent industrial loans for more than eighteen months, with required amortization monthly. Legal penalties insure compliance. Other illustrations of government control are the suggestion of Secretary of the Treasury Morgenthau to confiscate earnings above six per cent, and an additional levy of fifteen per cent on the source. This means larger government revenue but, what is more, perhaps the security of our Ameircan way of life financially. The writers of this page also believe that putting a ceiling on costs should mean putting a floor on something to tackle the coming depression.

The Status of War

Different Views of Ethical and Religious

By T. A. KANTONEN

We are now in position to evaluate the basic argument of all pacifism: War is sin and we must therefore abstain from it. With the major premise, "War is sin," we must all concur, non-pacifists and pacifists alike. Thus the Oxford Conference, which could not agree on pacifism, adopted unanimously the statement: "War is a peculiar manifestation of the power of sin in the world; and is a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified." Once this fundamental affirmation is made, then most of the pacifist argumentation about the irreconcilability of war with the Christian revelation of the nature of God and of Christ and of the Christian fellowship becomes redundant. As Leslie Weatherhead expresses it, "to pass a resolution that 'war is incompatible with the spirit of Jesus Christ' is like a medical conference passing a resolution that 'cancer is incompatible with the spirit of health' " (*Thinking Aloud in Wartime,* p. 61). But the pacifist goes on to claim: since war is evil, it can produce no good but only more evil. Satan cannot cast out Satan. War involves us only in a vicious circle of violence that results in more violence. It is sheer unmitigated evil. The Christian therefore has no other course but to renounce war and all its works.

Means to an End

The methods of modern scientific warfare give this argument peculiar weight. It is difficult to disagree with Canon Raven when he declares: "War . . . is not a matter of heroism, but of butchery, the smashing into a poisoned pulp of the innocent and the defenceless, the stamping out of all semblance of humanity by torture and panic, the destruction of every decent human quality in victors and vanquished alike" (*War and the Christian* p. 51). It is necessary to point out, however, that this terrible description is accurate only in so far as it refers to war as a means. No one with a regard for historical facts can deny that war, terrible as it is, has often served good ends. What sensible Christian could honestly condemn, for example, Charles Martel for checking the Mohammedan conquest of Europe or Joan of Arc for leading her countrymen against the English invaders? There is fine candor in the recent admission by a life-long pacifist like Dr. Cadoux: the pacifist "ought to recognize that violence and war . . . have in the past, and may in the present and future issue in at least partially good results." If such an acknowledgment is true, then the sweeping assertion, "War is an unmitigated evil," is untrue.

Pacifism, then, is not a simple inference from the statement, "War is sin." Having made that statement, we must ask: what other method is there for achieving the end in view? In such a world as ours there is no completely sinless method, least of all in the field of political action, and the alternative to war may turn out to be even worse sin. Such was the situation confronting the Christian people of Finland during the Russian invasion in the winter of 1939. Earlier in the same year English Christians found themselves in the same tragic dilemma. Canon Cockin of St. Paul's portrays it well: "There were many of us who in these last terrible days of August 1939 waited with an almost passionate anxiety lest once again our country should refuse the challenge to stand in the defence of freedom. The declaration of war was hailed with a perfectly genuine sigh of relief: Thank God we have not shirked it again! And immediately our eyes were opened. We had repented of our past unpreparedness and indifference and sloth. And we had repented—into war." The conclusion is: The English are now convinced that keeping peace in 1936 when Hitler marched into the Rhineland has turned out to be a greater sin than military aid to France in order to stop him would have been. Trying now sincerely and courageously to do God's will as they see it, they find themselves in the worst of all wars.

Our Best Is Not Enough

It is, therefore, not enough to say: "War is sin; we will not take part in it." War reveals the tragedy of man's whole sinful existence and the impossibility of escape from it. When even our best efforts have thus come under judgment, our only hope is the forgiving mercy of God. War is sin, but the remedy for sin is not man's effort, pacifistic or any other. Recommending peace to warring nations is like recommending health to sick people and just as futile. Nothing is easier than to show the desirability of a just and lasting peace; nothing is more difficult than to show how it is to be attained. We desire peace but cannot achieve it by abstaining from war. We strive for righteousness but do not know how to avoid sin. We need more than advice. We need redemption. We abhor this ghastly thing called war, but wretched men that we are, who will deliver us from the body of this death?

Our critical examination of the argument for pacifism has served indirectly to state the case for non-pacifism. That case, however, rests on something more than a refutation of pacifism. If a Christian is not in duty bound to refrain from military service, what positive grounds does he have for engaging in it? In turning to this question, let us resist any temptation to unsay the things we have already said about the evil character of war. To those who would glorify war by pointing to the virtues which it engenders, loyalty, heroism, unselfishness, sacrifice, co-operation, we must answer that it destroys more personality values than it develops. Non-pacifism is not synonymous with militarism. The Church must be on guard against the militaristic spirit not only because it leads to the overt horrors of war but also because it endangers both the rights of individual conscience and the exercise of universal Christian fellowship. A valid argument for non-pacifism can be constructed, to my mind, by demonstrating to Christian conscience the soundness of the following three propositions: (1) To be a soldier is not inconsistent with Scripture as interpreted by the Church. (2) The use of force is morally justifiable. (3) As a citizen of the state the Christian is obligated to be obedient to its lawful government.

(*To be continued next week*)

In Christian Morality

Principles Presented in Serial Discussion—III

By HERBERT T. WEISKOTTEN

FREQUENTLY the non-pacifist asks: "What other method is there for achieving the end in view?" Does the Christian Church ask that question seriously? Has she forgotten the words of her Master, "A new commandment give I unto you"? Has she not learned the meaning of the cross? Is not the heart of her message twofold: to tell a sinful world the story of suffering love on Calvary, out of which alone can come the redemption of humanity; and to proclaim that there is no other way under heaven given among men whereby we can be saved except to follow in His steps? The war method is essentially in the spirit of the Old Testament with its emphasis on justice—"an eye for an eye." The New Testament, however, with its emphasis on a suffering love, presents an "other method." The former sets forth the end, the latter the means to the end.

Matthew 5-7 Inclusive

The Sermon on the Mount will ever remain the nemesis of the non-pacifist. However difficult may be the ultimates to which it points, it still sets forth the governing principles by which the Christian must be guided. It will not do to discard the Sermon because it cannot be transplanted *in toto* into the social order all at once. That effect must come as a gradual transformation. And it will only come when individual Christians in all earnestness and honesty undertake to live as closely to its pattern as possible. Jesus Himself emphasized that fact when He compared His followers to leaven, to salt, to light in a dark world. But if the light that is in the world is itself only darkness, how black is that darkness! "If the salt have lost his savour thenceforth it is good for nothing but to be cast out and to be trodden under foot of men."

If the French theologian, Loisy, means to imply that the principles set forth in the Sermon are impractical and therefore not to be observed except when the state makes it safe for Christians to follow them, the Christian Church had better part company immediately with such theologians, for Jesus gave us no grounds for any such conclusion. On the contrary, the Sermon closes with the warning, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a man which built his house upon a rock. . . . And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand . . . and it fell." That the Christian Church should take the initiative in tossing out the Sermon on the Mount as impractical, is inconceivable.

For centuries we have followed the world's philosophy that the end justifies the means—and human relationships go from bad to worse, the ill will issuing in ever deadlier and more satanic wars. Pacifism submits the proposition that it might be the part of wisdom to take Jesus at His word and not only hear His words but translate them into action. The results could not be more chaotic. And it is just possible that the words of Jesus as contained in the Sermon on the Mount might prove more practical than logic and theology had supposed. For "the foolishness of God is wiser than men."

Fallacious Examples

The case for the resort to war rests heavily upon the defense that it is a justifiable, if not obligatory, means to an end, when that end is desirable. Non-pacifists try to point out that certain wars, noble in objective, have produced good results: Charles Martel's defense of Christian France against the Mohammedans; Joan of Arc's resistance to the English invasion. On closer examination, however, the cases for Charles and Joan are not so clean-cut. Prof. James Harvey Robinson points out that Charles' people regarded his holy war somewhat diffidently. "As for the innumerable serfs who worked on the great estates of the aristocracy, a change of landlords made very little difference to them."

Nor does history indicate that Joan's defense had any distinctly Christian significance. The French historian, Alfred Rambaud, writes: "During the so-called English war, it was the French who wrought the most evil on France. . . . The work accomplished by the first Capet kings could not effect the unity of the French until a new spirit had made itself felt in France: the spirit of patriotism. And this developed only out of the very excess of misery caused by this war. . . . The most brilliant manifestation of the new spirit was Joan of Arc.

"The Hundred Years' War, which was a civil war to almost the same degree that it was a struggle against a foreign power, halted the growth of the prosperity and liberty which had begun to manifest themselves in France. All the living forces of the nation were injured by that war." It seems, then, that here we are dealing not with religion, but with a shameful episode.

Purpose Not Gained by Fighting

There is, however, a moral aspect to this question of war as a means to an end. Let us come closer to the point and look at the words of Jesus: "If my kingdom were of this world, then would my servants fight." That cannot be dismissed by saying that it refers simply to a spiritual kingdom in the hearts of men and is therefore irrelevant to the problem of living in a practical world governed by the laws of economics. The disciples of whom Jesus spoke were involved in the economic pressures of their day as much as any Christian in this twentieth century. They were "in the world," but they were not "of the world." The kingdom they sought was Jesus' kingdom of peace and good will—a kingdom they prayed might come "on earth as it is in heaven." Because *that* was the kingdom about which they were most concerned, they did not fight. Since the two kingdoms cannot be entirely divorced, this is again a relative matter. The individual must determine with which of the two he is primarily concerned. He cannot jockey between the two, for "no man can serve two masters." If he fails to choose the ends he seeks and to select accordingly the means he will use, the means he employs will at length determine the ends he attains.

(*To be continued next week*)

Among Ourselves . . . . .

By Margaret A. J. Irvin

After-Thoughts

Most of us make our best speeches in the middle of the night when there is no one to hear them. In conversation and discussion we sometimes become tongue-tied, but after the time for speech has passed, we can think of illustrations to prove our point, and clever phrases roll glibly from our lips.

The October and November topics of the Women's Missionary Societies throughout the country probably started many of us off on speeches that will be heard only by our bedroom walls. What is wrong? and what is needed? Practically everyone in the country has ideas on those two subjects. The women who were leaders in developing the topics in the meetings that were held from coast to coast, had a chance to organize their thoughts before they had to express them in public. So did the women who read the Program Page in *Lutheran Woman's Work*. The rest had to do their thinking on the spur of the moment.

But the chief value of any such discussion lies in the fact that it stimulates those who take part to keep on thinking about the matter. A discussion that begins and ends in the room where the meeting is held is a failure in achieving the purpose intended by those who planned the programs.

Questions which are suggested for thought, cannot be settled in one evening. "How Christian can a government be?" Do we know? Are our minds made up? Do our thoughts about that question differ from day to day and from headline to headline?

Some years ago a French woman was listening in on a conversation in which a group of American women were bemoaning the corrupt state of local politics. The whole city seemed shot through with graft and sister evils. She did not speak, but listened with the polite detachment suitable in one who is not a citizen. One of the other women drew her into the circle with the remark: "All this must be very boring to madame."

"Not boring," smiled the French woman. "But since you ask me, I do find it a little amusing. You Americans talk as though it were possible to run a government without corruption. The conditions you are bewailing so sadly have existed in Europe for hundreds of years. We know it and we accept it. This is not the millenium: this is the twentieth century. How can you expect a government run by sinful men not to be full of graft and self-seeking? But you Americans want everything to be perfect from plumbing to politics."

We felt a little gauche, a trifle naive, before the neat sophistication of her reasoning. Perhaps we had shown ourselves a bit childish in expecting the gilt trappings of government to be real gold.

I hope today that woman has the good fortune to be living in this country where a large proportion of the people are simple-minded enough to believe that government can be and must be Christian. Childish perhaps, but Christians consider that a complimentary adjective. "Of such is the kingdom of heaven."

Europe has its tradition of realism. Since the break-up of the Roman Empire each nation has grabbed what it could from its neighbors. The survival of the fittest is stark realism. The present condition of the world shows how the policy works out.

Governments can be Christian. They must be Christian or take the consequences.

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So that is the speech I should have made at the November meeting. Is there something you wish you had said? You may write me about it, if you wish, care of The Lutheran, 1228 Spruce St., Philadelphia, Pa. Put your "bedtime speech" on paper and let me read it for the benefit of the department.

Have You Chosen Your Christmas Cards?

Some of them are so cute this year. Fat little snow men rolling over themselves to wish you a Merry Christmas. Smart little dogs with a ribbon that spells Cheerio. Pussycats blinking sleepily at the lights of a Christmas tree. Modernistic reindeer drawing a modernistic Santa over fields of improbable ice.

There seems no end to the novel and attractive designs. Even the verses have an extra snap and sparkle. They are as clear and gay and artificial as Christmas tree lights. They seem to defy the shadows of a war-torn world to dim their tiny light. Brave and thin and pitiful their "Same Old Merry Christmas" goes flying through the mails.

Whistling in the dark is brave. It is better to whistle than to weep; but usually it covers a terror that is afraid to look over its shoulder.

The first Christmas was not a merry Christmas. A merry Christmas is a lazy man's Christmas. When our barns are full, we eat and drink and take our ease. We send our neighbors messages of good cheer. We take Christmas away from the eternal ages and set it down before our fireplace like some household pet.

It is this small, tame sort of Christmas that we send so smugly to our friends. "Here, this belongs to me. And just to show what a good sport I am, I'll let you have a bit." Anyone can have that sort of Christmas who takes the time to deck the halls with holly and with mistletoe. Anyone can have that sort of Christmas who trims a tree and buys trinkets for a stocking. Each of us can have our own little personal Christmas, if we really want it.

But some of us do not want a Christmas that belongs to us. We'd rather belong to Christmas. We celebrate the Saviour's birth. We place our hearts and lives like gifts before His cradle. We see in the infant lying there the image of the immortal God, eternal, invisible.

And in our hearts there grows serene confidence. Humble and proud, we are filled with a deep gladness that we are not alone amid the terrors of the present and the future. We do not need to whistle in the dark. Our inner happiness breaks into song.

Let's send our friends more than good cheer. Let's share with them the happiness we really feel. "Good tidings of great joy, that shall be to ALL PEOPLE."

Musings of a Minister's Wife . . . . *Waste Paper and Wasted Words*

Mark Lathrop Prepares to Do His Bit

MARK came stomping down the third floor stairs. In his hand he carried his father's waste paper basket. "Mother, I wish you would talk to dad about his waste paper. This is really awful."

"It certainly is. I wish the postman would sort our stuff at the post office and only bring us what he knows is worth something. When I look at the useless printed matter that comes into this house I get weak all over. Advertisements of everything from sewing kits to oil burners."

"There's a lot of junk; but that isn't what I meant. I've talked and talked, but no one listens to me around here. I might just as well talk to myself as talk to this family." I chuckled to myself. Where had I heard that speech before? It had a familiar ring.

"Of course we listen, Mark. What haven't we done?"

"I've been trying for weeks to get you and Dad to see how serious this paper shortage is, but nobody listens. You just take anything you don't want, roll it up in a ball and throw it in the waste paper basket."

"What do you want us to do with it? Most of it has printing on both sides; we couldn't use it for writing, and most of it is too small for wrapping things."

"There! I said no one listens to me! I've asked you over and over again to smooth it out and put it in a pile, so I could collect it for the Scouts."

"Those blessed Scouts again. No, I didn't mean it that way, Mark. They are a very fine organization and I do admire them tremendously. I was just wondering whether the real Scouts take everything the troop does as seriously as you cubs do?"

"Mother! Of course they do. This is something important for our country. We need paper boxes for shipping things to the soldiers in camp and for sending things to Britain. And how are we going to send things if we can't get paper boxes? That's where the Scouts come in. They are collecting waste paper to be made over again into paper boxes."

"That's a fine thing to do. I am sure your father and I are proud of you. You are welcome to all our waste paper; and for once I am glad there is such a lot of it."

"But that is what I am trying to tell you. We can't bale it if it is all crumpled up."

"I thought bailing was something you did to a boat."

"Don't be so silly, Mother. I really mean this. Won't you please, please get dad to lay aside the circulars and things he doesn't want, instead of crumpling them up."

"All right, Mark. We'll try to reform," I replied.

He went off, still looking serious. Mark is out to do his bit in earnest; and I am glad of it. Even if the paper shortage should turn out to be short-lived, it is good for the boys to feel they are making some contribution to national defense. They are bound to feel the tension of the adults with whom they live. Most of us feel a bit helpless to shape events, and it must be awful to be a child with no voice whatever in running the world. Necessary or not, it is a good thing to let the youngsters work off their tension gathering paper.

As Mark went downstairs, a pamphlet fell from the overflowing basket. I picked it up. It turned out to be a reprint of an address by Senator Butler of Nebraska asking that Mr. Hoover's radio address, "Can Europe's Children Be Saved?" be inserted in the Congressional Record, and that Senate Resolution 124 be voted upon by the Senate as soon as the Senate Foreign Relations Committee can be induced to bring it before that body.

I took it downstairs and put it where I could read it carefully after I had popped the potatoes in the oven. As I read Senator Butler's description of Resolution 124, it did not sound quite like Mr. Hoover's plan to me. "Finding a feeding formula by our government in company with Great Britain and other interested powers, and outlines in detail of the soup-feeding kitchen feeding proposed for Belgium," sounds less realistic than Mr. Hoover's proposal that "our government should enlist the services of some of the remaining neutral governments—such as Switzerland, Sweden, Argentina, or Ireland—to act as trustee for these helpless people. Such a neutral government should, with American encouragement, negotiate with both the belligerents such safeguards as would give no military advantage to either side."

I was so deep in thought when my husband came in that I did not hear him till he was right beside me.

"Whoever thought up woman suffrage should have had a good dose of laughing gas to put the idea out of her head," I exclaimed, in mock irritation. "It would be a great relief to confine my thinking to my own household and let you do all the worrying for the family."

"That is Mr. Hitler's idea exactly. He would quite agree with you that woman's place is in the home."

"All right. I take it back. I suppose if we did not have the vote I'd be out waving flags and picketing to get it. Just the same there are times when I don't know what it is all about."

"Neither do the men, sometimes. But I truly believe that people are much better informed than they used to be. We are well enough informed to be conscious of our own ignorance. That in itself is a mark of progress."

"You could help my progress by telling me about this Resolution 124. Is it worth writing letters to Washington? Come tell me while I get dinner."

Naughty Nora's Nonsense

NOVEMBER sunshine through
the curtains
Makes me feel a thankful
person.
December sun is rather
weak:
It's always playing hide-and-
seek.

NAUGHTY NORA

Sacred Sentences and Observations

There is no power but of God; the powers that be are ordained of God. *Romans 13: 1*

Dr. Gordon referred to spiritual power as a relation with God. It is a matter of proper position or contact. A gun has power because of its relation to powder; an engine, its relation to steam; a human body, its relation to mind and spirit; and all forms of power because of their ultimate relation to the Almighty. The authority, power, of human governments, according to St. Paul, resides in their relation to the Ruler of the universe, Who ordains "the powers that be." Defiance of constituted authority leads to anarchy and chaos, and opposes the orderly processes of God's government.

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Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. *Romans 15: 4*

Cyrus, the Persian conqueror, permitted the Jews to return to Palestine and assisted them in rebuilding the Temple. His was a magnanimous spirit and wise policy, but this religious act was caused, 'tis said, by his belief in the Hebrew scriptures, which mentioned his name and foretold his good deeds. In the Bible God reveals in part His plans, and we should not esteem lightly what its prophecies foretell. The specific statements as to the second coming of Jesus, the King of kings, are too generally ignored or explained away. "Whatsoever things were written for our learning" in the inspired Word includes not only law and gospel but the prophecies.

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Esaias saith, There shall be the root of Jesse, and he that ariseth to rule over the Gentiles; on him shall the Gentiles hope. *Romans 15: 12*

A true study of the nations—"the Gentiles"—must include the strategic place and mission of Israel. The spiritual Ruler of the lineage of Jesse, the Jew, is He "that ariseth to rule over the Gentiles." Only as nations hope in Him for salvation and obey His law of love will their inter-relations be rightly adjusted and a new world order of universal brotherhood and co-operation be realized.

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Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *Matthew 21: 5*

Motorized columns and air squadrons carry conquerors to victory today, as did chariots and horses in the days of old. But the world-conqueror, Jesus, rode upon a donkey. He exemplified the lowly spirit of the leader who would rule by peaceful processes and not by force of arms. As the "Prince of Peace," He brings beneath His spiritual sway increasing multitudes who sing hosannas and, disrobing themselves of pride, spread their garments humbly in His triumphal path. Help us, Lord, to follow in the Master's way.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit. *Romans 15: 3*

Within a birthday greeting folder, three shutters opened successively, revealing the well-wishing words, "Success," "Happiness," and "Contentment." Several persons were asked which of these three they most desired, and the unanimous answer was, "Contentment." Success is only relative, and often fleeting. Happiness is like a firefly, flickering intermittently in the darkness. Contentment is an inner flame, burning steadily and bringing constant warmth and cheer. Contentment is God-given and its peace abides.

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But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. *Luke 21: 28*

The militant dictator, arrogant labor leader, rich industrialist, self-righteous Pharisee, lifts his head confidently and proudly sticks out his chest. Not so the humble citizen who boasts not his own strength, prowess, or righteousness! With dependence upon the Almighty, it behooves each of us to recognize his own sins and shortcomings and to trust God for deliverance. "He that humbleth himself shall be exalted," his bowed head be raised. The royal Advent of Jesus is "at hand," invisibly in unfolding history and visibly in the approaching judgment when He will manifest His glory.

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But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man. *Luke 21: 36*

A physician remarked jokingly to a hospital patient, "You have $15,000 more value than yesterday." That added worth was in the radium hidden within for healing. The sufferer made earnest supplication that she might "escape" the ravages of cancer; but she did her part in using the means of recovery. The radium as well as the X-rays later left their burning mark, but she cared not so long as hope attended their use. Approaching death to our bodies and doom to the world should cause no alarm to the one who has the mark of salvation, the sign of the cross, implanted by Christ in his soul.

A PRAYER

Amidst the confusion and distress of a world torn by sin, help us, heavenly Father, to put our trust increasingly in Thee. Still the raging of the nations, we beseech Thee, and cause the wrath of man to cease. May Thy advent into the world as Saviour be heralded to all people, and Thy spiritual rulership be acknowledged in every land. Help us to look forward in confident hope to Thy second advent to judge the world in righteousness and receive Thine elect. Help us by Thy Spirit to be ready and faithful in the furtherance of Thy will. In Jesus' Name we ask it. Amen.

The True Israel

Dr. Totten and others have advanced the theory that the ten "lost tribes" of Israel who were carried captive into Assyria and finally migrated northward through the Caucasus and thence into northwest Europe, became the ancestors of the Anglo-Saxon race. This theory would make the English people the descendants of the Israelites and as such the inheritors of the promises of Jehovah. If so, the Semitic forces are on their way to meet the Aryan armies near Eden and Ararat. This theory is backed by an interesting array of facts, including the persistence of certain names and characteristics; but it contradicts the popular belief that the Anglo-Saxons, as well as the Teutons, are of Aryan extraction, descendants of Japheth rather than of Shem. Most interesting indeed would it be if we were descendants of the ten lost tribes. But we are, truly, "the children of Abraham through faith," and "inheritors of the promises" through Israel's royal Son, Jesus.

The Hebrew Way

Historically, the sons of Japheth overcame the Shemites, as the latter had previously conquered the descendants of Ham. But, deprived of their ancestral territory, the Semitic Hebrews have scattered into many lands, winning their way against great odds. With indomitable perseverance and peculiar acumen they have pushed to the front wherever they have gone, in areas of trade and finance, science and scholarship, politics and the professions. They have everywhere carried with them their religion of Jehovah and their zeal for the law and the prophets. Comparatively few in numbers, the Jews have attracted beyond measure the attention of the world. Will the Aryans crush them, or will they triumph in the end by forces other than might of arms?

The Royal Advent

The Advent into history of One born of the Jews gives the answer to all the queries that confront the world today. He has established a new way in the earth. Of this "way of the Lord," the last great prophet of the Jews foretold and, heralding the coming of the world's Messiah, cried to all nations, "Prepare!"

"Behold thy King cometh unto thee," is the message not only to Zion in Palestine but to all citadels of strength in the world. The new method of life of His followers was first called "The Way"; and He proclaimed Himself "the Way, the Truth, and the Life." "No man cometh unto the Father but by me," He said. No man or nation can attain to the highest ideals and achievements unless dominated by His principles and motivated by His Spirit.

In no localized geographic way nor in any historic ethnic way is His coming limited; for His highway is spiritual. To the heart of all peoples reaches, by grace, this great axial way of God. The final issues of life and history depend upon Jesus Christ, not because of His Semitic birth but because of His divine origin and mission. The great battles of the ages are "not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness" (Ephesians 6: 12).

In the keeping of Jesus, the Prince of Peace, is the destiny of all nations; and through Him, "the Way," will the victory against all foes of human society be gained! To men of vision in all lands come these stirring lines of Julia Ward Howe:

The Battle Hymn of the Republic

"Mine eyes have seen the glory
of the coming of the Lord;
He is tramping out the vintage
Where the grapes of wrath are stored!
He hath loosed the fateful lightning
of His terrible swift sword;
His truth is marching on.

"He has sounded forth the trumpet
that shall never call retreat;
He is sifting out the hearts of men
before His judgment seat;
Oh, be swift, my soul, to answer Him,
be jubilant, my feet!
Our God is marching on.

"In the beauty of the lilies
Christ was born across the sea,
With a glory in His bosom
that transfigures you and me:
As He died to make men holy,
let us die to make men free,
While God is marching on."

"Glory, glory, hallelujah! His truth is marching on."

Dagon Falls

When the captive ark was brought into the temple of the Philistine god, Dagon, that idol fell broken, "his face to the ground," "and the head of Dagon and both the palms of his hands lay cut off upon the threshold" (I Samuel 5: 4). Thus will fall all false gods before the ark of God's covenant and the prayers of the church of Jesus.

As Byron F. Willson poetically expresses it:

"One little group was kneeling far down the silent nave,
As in the very valley and deep shadow of the grave.

"Then a low sound, as the accents heard when little children pray,
Struggled up into the silence and in silence died away.

"Tones of deep and holy passion, as for some abiding loss,
Rising now above the altar seemed to hover 'round the cross.

"Then methought, 'Again the Samson wrestles with the heathen walls';
And I heard, above the tumult, cried, 'The House of Dagon falls!'

"And I saw the walls and columns rock and totter to and fro,
Till they toppled down and thundered into the abyss below!

"But the little group—behold it—all unscathed amidst the shock,
Kneeling in the open sunshine, on the everlasting Rock!"

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

ACROSS THE DESK

THE reply of the summer sojourner, whose daily appearance on a porch rocking chair aroused curiosity, we still cherish in memory. It states concerning his day-by-day occupation, "I sit and think: but sometimes I only sit." We fear the answer is applicable to some of the hours during which radio programs present themselves to our hearing. Certainly we often ungratefully tune out "the commercials."

But sometimes we listen to them in a controversial state of mind. For example, a quite graphic word picture of morning grumpiness has recently been spoken and a prescription proposed. It is fairly safe to conclude that the broadcaster knows his business and in that case one needs to inquire why a man should need some sort of stimulant or soother in order to enjoy his breakfast and hustle to his place of employment. Is not sleep "nature's sweet restorer"? Is not the dawn the signal for the flight of cares and the welcome to new opportunities and new responsibilities? If Milton's great epic poem deserves the confidence in its genius which our literary authorities have attributed to it, then the opening lines of Book V of *Paradise Lost* describe the correct mood for morning. In our opinion, David, when he wrote the nineteenth psalm, was neither fatigued by hours of toil nor beaten down by irritants and bores. On the contrary, he was very keenly sensitive to the beauty and wisdom of God's world.

THE SIGNIFICANCE OF ADVENT

A RELATIVE of ours, whose church calendar is less complete than is the Lutheran guide, recently asked about our Advent season. The answer given her was superficial and inadequate, but germane to the season's significance—"It is the period of preparation for Christmas." Such an answer might be interpreted as referring to an orgy of shopping or to the study of entertainment features for family reunions. Men in our military training centers are no doubt eagerly looking ahead to obtaining a few days' "leave" during which they can "go home and despise reveille and drills." In the churches festival programs are in process of drafting. Music, hymns, decorations, and gifts of love, like the parts of an elaborate picture puzzle, are in process of assembly. Really, preparation for Christmas is a fairly comprehensive definition of Advent. The twenty-two days from now until December's greatest day will be all too short for the realization of our hopes.

To none of these features does the church have objection provided they are not the exclusive nor most important phases of previewing the great Nativity festival which our Lord's birth-date provides. It is to the credit of our Christian tradition that the factor of time was so definitely recognized: obviously no adequate conception of the incarnation of God's only-begotten Son can be developed in a day nor in a week. Just as experience taught the wisdom of "leading up" to Easter by a period now known as Lent, so the value of a four-Sunday approach to Christmas was demonstrated. However, this season does not appear in the calendar of the church until near the "end of the fourth century." (*The Catholic Cyclopedia* mentions A. D. 380, and it was several centuries before the season was generally observed.

"THY KING COMETH"

WE suggest an examination of the portions of Scripture which the pastors read at the four Sunday services which constitute the Advent season. They stress, first of all, the "power of God" which the birth of Christ not only reveals to man but which is put into operation in order that man might be delivered from sin, death, and the devil. One is reminded of the late Thomas Carlyle's somewhat fanciful derivation of the title *king*. It is the English of *Koenig*, and the background of *Koenig* is *koennen*, a verb meaning ability. A king, Carlyle says, is one who *can* do things. His will is more than a wish. It is a performance. Probably the great English essayist had our Lord's power and purpose in mind when he wrote in his *Heroes and Hero Worship* the chapter headed "The Hero as a King." Beyond question, what our *Common Service Book* in lessons and prayers offers for our contemplation during the Advent season is the fulfillment of the prophecy, "Behold, thy King cometh unto Thee."

THE COMING MONTHS

BUT Advent's preparations will not this year find their purposes fulfilled on January 6, when the Epiphany season's Gospels and duties come into the foreground. By a combination of circumstances, 1942 calls for the drafting and realization of a program whose several items surpass in number and in importance the extent of any previous twelve months of our U. L. C. A.'s widespread activities. There is, first, the coincidence of the year with the hundredth anniversary of foreign mission activity under Father Heyer's leadership and the bicentennial of the arrival in Philadelphia of the American patriarch of organization, Henry Melchior Muhlenberg. Over the pattern of the prophetic vision of those two men, Lutherans on the Western Hemisphere have woven a way of church life that has no parallel elsewhere in the world. The study of the past will indicate esteem earned by six generations of believers and indicate the tasks of the future.

It will be found that arrangements have been made so that the celebration will be constructive. The Board of Foreign Missions and the Women's Missionary Society envisioned the possibilities of making the hopes and experiences of the two men an inspiration to our own and future generations. January will properly be given chiefly to consideration of Father Heyer's life and evangelism abroad. The climax of the program is planned to occur on January 25, concerning which date Secretary Dr. Drach has written THE LUTHERAN: "Congregations and Sunday schools will celebrate the centennial of foreign missions and make contributions for the centennial fund."

In sharp contrast to the appraisal of what is past is the survey of conditions now existent and clamoring for consideration. As always happens when nations engage in war, the innocent are among the victims. The church's reluctance to resort to arms to determine what is right does not protect the community of believers from disturbance and added burdens. In this conflict we are contributing our share to the support of orphaned missions and providing pastors whose services

are needed in the military training centers and in nearby community activities.

But surpassing both the celebrations and the contemporary obligations due those liable to military duties are provisions for religion's contribution to the social order. Most people expect that a new set of relationships will emerge out of this terrible struggle for superiority. Some are pessimistic and deem most likely the return of a regime in which force will compel unwilling obedience. But, except among materialists, it is agreed that religion must be given consideration "at the next peace table."

Maybe the higher, the more spiritual relationships will be threatened with neglect, even dismissed with contempt. Should atheism be most convincingly represented, then the church's membership on the Western continent must be able to dissent positively by declarations and by an organized protest in behalf of Christian international ethics. There are such, and the principles of peace among men of good will can be formulated.

The men and women to whom we have entrusted leadership should use this period of time to think through and formulate ideas for the consideration of the church's membership. The synods at their 1942 conventions should allot time and arrange with members to present a Christian way of life. Any alterations to the social order which are made in neglect of or in defiance of our Christian teachings will be temporary: they may be subversive. But if the church, like Gallio of Ephesus, "cares for none of these things," then the world will have its way and Satan will temporarily defeat God.

INVOLVED INTERNATIONALLY

Under ordinary circumstances, or even in the midst of an average tide of events among nations, the small group of Lutheran missionaries in Shantung province, China, would carry on as usual. Ships would come and go to and from the seaport, Tsingtao, and in cities within the province, such as Tsimo and Kiaochow. No impossible obstacles to missionary activities would be encountered.

Even despite such disturbances as have occurred in the Far East in recent years, our U. L. C. A. missionaries in China have made adjustments first with Chinese and later with Japanese authorities whereby schools, hospitals, and relief stations were maintained and strikingly fruitful evangelistic influences were exerted. The beneficiaries of Christian activities have been responsive. The Church has grown in a marked way.

But recently the possibility that the United States and Japan might become combatants has confronted our Board of Foreign Missions at Baltimore and the missionaries in Shantung. Since Shantung is part of China which is "occupied" by the Japanese, Americans would be subject to being interned. The Board has cabled advice that the women and children, seven in number, should return to America. The three men were told to remain if they thought continuance the wiser course.

Under date of November 24 the group cabled their decision not to leave their work under existent conditions.

The Church admires the courageous spirit of its missionaries whose consecration prompts them to remain at their posts as long as they can. Prayers for their guidance and safety will be offered daily by their brethren at home.

FROM A SISTER JOURNAL

In times like these when so many appeals are being made for the support and loyalties of our citizens, the supreme obligation of the Lutheran Church is to reassert the basic fundamentals of Christian faith and practice.

The synod has just observed Stewardship Sunday. We trust that the challenge of that day has been brought home to every member of the Church.

May each one of us dedicate in an unusual degree our time, our talents, our personal interests, and our possessions in the worship, and in educational and missionary programs of the Church, to the end that there may be developed within the Church a major effort to make the Augustana Synod:

A Worshiping Church
A Fellowship Church
An Evangelistic Church
A Stewardship Church
A Missionary Church

If these objectives can be realized, or even approximated, they will produce a new resurgence of spiritual power. They will require no new organization, but will be a call to utilize the resources and facilities offered by the Church for the cultivation of a deeper spiritual life.

—*In The Lutheran Companion by Otto Leonardson.*

"THEY SEEM SO SAD AND GLAD"

(*Continued from page* 6)

which the U. L. C. A. affectionately calls its "Pension Family." And when their numbers and their needs are intimately known, the natural response of the churchmen is the question: "What can I do to help this cause?"

At least two ways of helping this Board are open to every one of us who makes that inquiry sincerely. We can all aid our congregations in the direction of paying their apportioned benevolences in full or with a surplus. (11¾ cents of every apportionment dollar goes for this cause.) This is the time of the year in which active pastors and church councilmen are showing special concern about their congregations doing their best to pay their apportioned benevolences in full. Every voice and every gift offered to aid them counts greatly just now. Then, too, it is in the power of many of us to take the initiative in urging our Brotherhood, Men's Bible Class or other affiliation of Lutheran men to make an outright gift to help discharge our duty to these needy ones.

There seems to be something unusually appropriate about making such a contribution at Christmas time. This is a season of the year when Christians everywhere seek to be specially responsive to the needs of others. We try to remember those who might be forgotten were it not for the Christmastide quickening of our gratitude to God for the precious gift of His Son.

Many retired pastors confess that they miss their active life in the ministry most at the high festival seasons of the year. It is yours and mine to choose whether the rays of their Christmas star will be somewhat brighter because the Church they served so willingly and so well remembered them.

In Defense of Sharing

St. Paul Pleads for Gentile Assistance to Jews in Need

By NATHAN R. MELHORN

II Corinthians 8: 1-9; 9: 6, 7. Sunday School Lesson for December 14

It will be instructive and possibly inspiring if all the adult members of the United Lutheran Church will read, between now and December 14, the eighth and ninth chapters of Paul's second Epistle to the Corinthians. A portion of the two; namely, the first nine verses of chapter eight with the sixth and seventh verses of chapter nine, has been chosen as the text for the lesson in the senior departments of our Sunday schools on that date. But the main reason for recommending the study of this portion of the New Testament is the bearing which it has upon Christian benevolence.

Importance is attached to these verses first of all because from the two chapters containing them many ideas have been drawn with reference to financing our churches and maintaining the spread of the kingdom of God in foreign fields. In recent years we have adopted one phrase to cover the entire defense of giving. We have called it *stewardship*—Christian stewardship, if it is our desire to deal specifically with work which belongs to Christians.

Brethren in Need

One notes that stewardship is only secondarily dealt with in the portion of Paul's letter to the Corinthians which is under examination. The fact is that there was a situation of great want in one portion of the Christian Church. The section which had excited Paul's fraternal sympathy was Jerusalem, the mother church, so to speak, of Christendom. They, to whom the appeal of these suffering brethren had been carried, were Gentiles. They were Greeks, Christians who had been reached by Paul first in Macedonia, when he crossed over there on his second missionary journey and visited Neapolis, Philippi, and Thessalonica. Thence he came down to Corinth and established a congregation there.

News had reached these congregations in Macedonia and also the one in Corinth relative to the suffering with which the brethren in Jerusalem had been visited. They, the Gentile Christians, desired to testify to their fellowship in the Gospel by offering aid. In modern parlance, they "took up a collection," or they "lifted an offering," or they "made an appeal," and selected representatives of the donors who should carry the results of their asking in the form of money to Jerusalem in the company of Paul, who had announced his intention of going.

One Group to Another

In this particular instance the appeal for aid was directed to Christians, and it was in behalf of Christians. The occasion was one of dire need—such need as has occurred time and again since the persecutions of Christians in Jerusalem, and probably discrimination against them in the matter of earning a livelihood had taken place. The plea for sharing was not so much "humanitarian" as distinctly of Christian application although one finds the implication of the stewardship which has come to be a doctrine derived from these two chapters mentioned above.

Paul describes the giving as a grace. The Greek word which he uses is exactly the same as the Greek word which is used where he is writing about the gifts of the Holy Spirit. There is a marvelous unfolding of Christian doctrine in this indication that it is a divinely bestowed privilege upon the believer when he can provide succor for a fellow believer whose straits are more severe than his own. Under that doctrine there is no question, so far as individuals are concerned, as to quotas. "As ye are able" is one phase of the motivation, and the second is one of purpose: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

A Time of Need

It is probably a coincidence that this particular lesson should be set for the study of the church in this year 1941 at the threshold of the Christmas season, in the midst of the most widespread impoverishment of Christian activities that has ever fallen upon Lutheranism and its enterprises. It is not only the fact that those under whose eyes the two chapters of II Corinthians will fall are participants in numerous forms of church work, continents wide in their scope, so that what we sometimes call unromantically the budget is great in amount; but in addition one of the widest spread emergencies in our whole history has fallen upon our churches. The summons have been received that we shall maintain forms of evangelism that were supported until 1940 by well-organized and resourceful societies on other than our own continent. With this background one can easily think of Jerusalem and the small band of Christians who gathered under the leadership of James, the brother of our Lord, for prayer and praise, whose faith brought them under forms of persecution, first social, then economic, so that resources, always small, were lessened by lack of opportunity to be used. Such has been the case in the mission fields where Lutheranism has been at work in spreading the Gospel.

Individual Needs

I venture to introduce into this lesson an even greater localization of Christian fellowship. I have reference to the plight in which elderly ministers of the United Lutheran Church find themselves by the lack of proper pension provisions for their old age. More than a decade ago (1928), with great enthusiasm the Church determined upon what it was proud to call a service pension. By that word *service* it meant that clergymen, their wives, who had carried on pastoral work for thirty or more years and had reached the age of sixty-five, should not be harassed by lack of financial resources for their remaining years. The Church has not kept faith with itself concerning its pastors. It has not acted in such a way as to protect those who live in our parsonages from the need to take thought for tomorrow.

Beyond the Particular Circumstances

I have said that in the portions of this Epistle to the Corinthians which are cited as the lesson text the word of the New Testament which is usually translated *stewardship* does not occur. The situation is one of sharing with a stricken group. But the precedent exists for the recognition of extreme want where communities are the victims of disaster. For example, less than thirty days ago I heard a very definite appeal for relief in the Far East, where wars have interfered with the industry of the people and deprived them of the power to provide nourishment for themselves and their families. It is not irrelevant to mention again the extreme poverty prevailing in Denmark, Norway, Finland, France, and Holland, invaded countries where the innocent are subjected to the most cruel deprivations, those of food, clothing, and shelter. To the extent that the Christian Church has that grace of God which Paul in the chapters under examination refers to as a gift from the Holy Spirit, we are expected to exert ourselves to the utmost to relieve anxiety, loneliness, and want among fellow believers.

DAILY BIBLE READINGS
December 8-14

M. The Grace of Stewardship. II Cor. 8: 1-9.
T. A Spiritual Enrichment. II Cor. 9: 6-15.
W. Principles of Stewardship. I Cor. 4: 1-7.
Th. Stewardship a Trust. Matthew 25: 14-30.
F. Stewardship and Philanthropy. Matthew 25: 31-40.
Sat. True Riches. Luke 16: 9-13.
S. Faithful Stewardship Rewarded. Mark 10: 23-31.

The Young People

By Amos John Traver, D.D., Frederick, Md.

Using the Bible

POCKET TESTAMENT LEAGUE DAY

Acts 17: 10-12

The Pocket Testament League is non-denominational. It has no qualification for membership except the carrying and using of a Testament. The first national headquarters was opened in New York City in September 1916 by Mr. and Mrs. Charles M. Alexander. Mr. Alexander was a great song leader. I remember him very well as he used to lead the singing in the great Northfield auditorium. His own voice was strong and of fine quality. His personality was magnetic, and it was hard for anyone to keep silent when he was leading. The quality of the hymns he used was not high. They were the gospel hymn type, most of them not destined to live. They carried the gospel message; and in his partnership with Torrey and other evangelists Mr. Alexander sang many lost children back to the Father's home. Robert Harkness, his accomplished pianist, he rescued from a beer hall, where he was playing and living for drink.

Mrs. Alexander was Helen Cadbury of London, the daughter of a well-to-do family. She originated the Pocket Testament idea while still a school girl. After their marriage, her husband saw the possibilities of the plan, and today there are records of 8,000,000 people the world over who have signed the membership cards.

Lutherans and the P. T. L.

Dr. N. M. Ylvisaker, for many years leader in young people's work in the Norwegian Lutheran Church of America and now head of the National Lutheran Council Service Men's Division, prepared the following statement for the P. T. L. Quarterly for October 1941:

"Our Pocket Testament Movement is always the object of our deep concern because, after all, it is one very definite way by which we may measure the spiritual results of our work. Our organization is definitely religious in all its contacts with deeply spiritual motivations. Nothing that we do is intended to stop short of this high goal. We have felt that if we could make our junior church membership a Bible reading membership, we would be bringing into the church a power which could be depended upon to bring blessing to the church of tomorrow. And so we introduced the Pocket Testament Movement into our organization. This encourages the individual Leaguer to carry the Book of books as a part of his daily equipment, study its sacred pages daily and diligently, and then use the knowledge acquired to witness for others its saving truths and win them for Christ and His church. The movement has had a phenomenal growth."

Total P. T. L. memberships in the Luther Leagues:

Norwegian	36,085
Augustana	9,268
United Lutheran	8,992
American Lutheran	8,525
Free Church	3,500
Total, March 1941	66,370

It will be seen that the U. L. C. A. Luther League has not succeeded in arousing enthusiasm for the P. T. L. Pastors and lay leaders have not recognized the possibilities of the P. T. L.

Lutherans believe that the Bible is the only rule for faith and for life. We like to call ourselves a Bible-centered church. We have no place of our own among the denominations. Luther did not reform the church. He found the Bible and the Bible reformed the church. Direct personal acquaintance with the Bible should be taken for granted among Lutherans. Yet our people have an amazing lack of definite, first-hand knowledge of the Bible. They read and hear much *about* the Bible, but do not come *directly* to its pages.

The Wider Ministry

Did you know that the Travelers' Aid Society, with its information booths in every large center of travel, is a distributor of P. T. L. Testaments? Special booths are now in use in many centers where many service men pass through. Last summer quite a ceremony was made of the opening of such a booth in Grand Central Terminal, New York City. The president of the city council came personally to cut the ribbon initiating this project.

Mr. Alfred A. Kunz, the executive secretary of the P. T. L., has an illustrated lecture titled, "America's Spiritual Foundations," which he is offering to chaplains for use in their new government-built chapels. Many chaplains are receiving Testaments for use in their ministry to the men in service. One of them writes: "There are hundreds of boys here who have no copies of the Bible whatsoever, and a great percentage of these would read their Bibles every day if time and trouble were taken to have Bibles distributed to them." Another writes: "I am deeply grateful to you for sending the New Testament and the Gospel of St. John. They have been just the thing that I needed to bring into activity the plans which a small group of my helpers have prayed for many times." The possibilities of the P. T. L. are unlimited.

Christian Phylacteries

The Jews interpreted quite literally the following passages: *Exodus 13: 9* and *Deuteronomy 6: 8.* In these the children of Israel are told to bind the law of God on their hands and forehead. To less literal-minded people this would be a way of saying that God's laws should become a part of each day's experience. But the good Jews actually wore a small case containing passages from the Law on the forehead and arm. They were called *phylacteries,* which means a safeguard or amulet. They were worn especially at time of morning prayers. That they had come to be a more or less meaningless form in the time of Christ is shown by His critical reference to them in Matthew 23: 5.

A very beautiful reference to this custom is made by Amos R. Wells in the *P. T. L. Quarterly*: "Bind the Bible on your eyes, mystically firm and true; use the Law to make you wise, guiding all you plan or do: all that angels ever saw, mirrored in the perfect Law. Bind the Bible to your lips, blessing everything you say; love and truth it finds and grips, as you talk and sing and pray: kindly words that cheer and teach, blessed is the Bible speech. Bind the Bible on your hands, making skilful, making strong; do the things the Law commands, building Right and fighting Wrong: swords of courage flashing bold, these the sacred writings hold. Bind the Bible to your feet, take it everywhere you go, let it glorify the street, court and market let it know: bear it out unto the ken, of the busy world of men. Bind the Bible on your doors, fix God's Law upon the stair, ceilings, furniture and floors, in the household everywhere: altar fire and arching dome, of the temple of your home. Bind the Bible on your heart, make it counsellor and friend, practice its compelling art, down to life's triumphant end: take it with you all the way, to the home of endless day." *Quoted from The Sunday School Times.*

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To Leaders: Topic date, *December 14.* Next topic, *Christmas in Music, Pictures and Poetry.*

Book Reviews

THE KEEPER OF THE KING'S INN

By Robert Harris Gearhart, Jr. The United Lutheran Publication House, Philadelphia. Pages 75. Price, 75 cents.

The latest from the press of the United Lutheran Publication House, this little volume is an example of the most attractive in modern small-book (5¼ x 7¾) styling. Its cover (blue paper covered boards) bears a picture in full color of a bedouin scene. A complete page-sized copy of the same picture is used as a frontispiece. Four other appropriate drawings in black and white illustrate the book. All the very effective art work is that of Mary Sturmer Jones. From the standpoint of typography alone the volume has strong eye-appeal.

The story is woven of strands of fact and fiction. The facts are derived from the Old Testament; the fiction is a product of the fertile imagination of the author. The time span of this tale, told in less than 75 pages, covers the period from 1100 B. C. to 4 B. C. Each of the eight short chapters is preceded by a short-short sketch of the main events of the period in history covered by the action of the story. From the days of David's youth as a shepherd lad, through the period of his last days and the foul treachery of his beloved Absalom (used in its Hebraic form, Ab-Shallom, to emphasize its meaning, "Prince of Peace") to the coming of the true "Prince of Peace" runs this fascinating account of an old, old story, yet one ever new.

In the days of old King David's distress, one Bar Zillai, whose life the boy shepherd once had saved from a lion, ministered to him and his in their need. When David was restored to power he rewarded the house of Bar Zillai with a share in his own inheritance, a place on a hill overlooking Bethlehem. There the King's Inn was kept through the long years by the descendants of Chimham, thumbless grandson of Bar Zillai. There, too, was kept alive a hope of a coming "Prince of Peace." Read the story for the rest of this tale and for the wealth of colorful detail which makes it so interesting.

The author has several other books to his credit, largely the fruit of his work with students in Philadelphia's institutions of higher learning. However, this story, which he calls a Christmas Interlude, is his first work of this kind to appear in print. He handles his subject most interestingly. Vivid word-pictures appear on every page. His graphic style is sure to win for his story an eager and ever larger circle of readers. W. J. Ducker.

THE FIRST EVANGELICAL LUTHERAN CHURCH OF SPRINGFIELD

A centennial history by George L. Rinkliff. The Muhlenberg Press, Philadelphia, Pa. 1941. Pages 202. Price, $2.00.

Mr. Rinkliff, in a brief preface to what he has written concerning First Church, Springfield, Ohio, comments: "To attempt an analysis of the history of a congregation through a century, to formulate interpretations of that history, and to record the results for publication to the membership of the congregation at the close of that century—that of necessity must be a hazardous undertaking." We quote the sentence partly to praise the courage of the author in expressing both approval and criticism in his analysis of the persons and activities of whom and of which the mother church of Lutheranism in Springfield has been the location.

But even more worthy of appreciation are the successive word pictures contained in the volume. Ohio was not, and is not, so outstandingly Lutheran as are, for example, Pennsylvania and Minnesota. But in certain spots, among them Springfield, one can study in miniature the positive and negative forces in the development of Lutheranism in America. Propagation, education, and organization were successive processes Mr. Rinkliff's narration presents to his readers.

The year of beginning, 1841, and the location are both significant. In the six decades that followed the close of the War for Independence, the fertile areas west of the Appalachian Mountains were settled by American-born people who had the competence of pioneers and the adventurous spirit of youth. Ezra Keller, who was the founder of congregations, a college, and a type of Lutheranism, was born in Maryland. He heard the call to serve in the Miami Valley of southwestern Ohio as he rode horseback, commissioned as a missionary by the Ministerium of Pennsylvania, and encouraged by the good will of the Lutherans in Hagerstown, Md., where he had a pastorate.

The struggles, economic and dogmatic, which began with his arrival in Ohio and continued long after his death, are vividly described by Mr. Rinkliff. Details cannot be given in a brief review. I found the pages not only interesting but suggestive. At the beginning of the hundred years there was no organization of Lutherans in Springfield: it closes with First Church and five encircling congregations. Wittenberg College in the 1840's was chiefly a dream and its reality a small group of teachers. Its present great power and national scope are reflections of the faith of its founders. One reads the book and believes more firmly than before in the religious destiny of which American congregations are the slow but actual realization.

Nathan R. Melhorn.

Books reviewed in this department may be obtained at the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.

WINDOWS THAT LET IN THE LIGHT

By Dallas C. Baer. Zondervan Publishing House, Grand Rapids, Mich. Pages 132. Price, $1.00.

Dr. Baer adds another to the growing list of books of sermons to his credit. This series is on the parables and is very well done. It is a venturesome field to enter when we remember how many of the great preachers have published sermons on the parables, but the forthrightness and definitely personal application of these sermons justify this new book in a crowded field.

Amos John Traver.

I HAVE CONSIDERED THE DAYS

By Cyrus Adler. The Jewish Publication Society of America. 1941. Pages 448. Price, $2.50.

This is a publication of the Jewish Publication Society of America, an autobiography of Cyrus Adler, one of the great Jews of this time. It is written in a simple, narrative style giving in rather detailed account the various activities of a man who had innumerable experiences and who weilded a great influence, especially among the Jewish people. The book reveals a man who must have loved most to meet and know people and to nurture Jewish culture in the world.

S. White Rhyne.

TO LIVE IS CHRIST

By Emil W. Matzner. Lutheran Book Concern, Columbus, Ohio. Pages 430. Price, $2.50.

This is another book of sermons on the Eisenach Epistle Selections. They are a worthy addition to the extensive library of the exegetical sermons of Lutheran preachers. These are preached sermons, practical in their purpose, intended for the man in the pew. There seems to be a recent revival of interest in exegetical preaching, and this series of good sermons will inspire the pastor who reads them to try his hand at exegesis. Amos John Traver.

Funds to Foreign Mission Fields

By George R. Weitzel, Treasurer

One of the questions which is asked representatives of the Foreign Mission Board is: "How do you send funds to foreign fields at the present time?" It is easy to understand why this question is asked, because friends and relatives of our missionaries are anxious to know how they can get money to live, and the friends of Foreign Missions are anxious about the continuation or extension of the work under all conditions.

The present world condition has really upset our financial arrangements with foreign fields and has caused many changes in financing them. It has always been, and still is, our custom to send a financial letter to the field one month in advance. Thus the treasurer's December letter is mailed in November. These letters now go by air mail, but frequently they are late in reaching the field.

Accompanying these field financial letters are sight-drafts for the amount specified in the letters. World conditions have caused this system to change in all foreign mission fields except South America, so drafts are still sent to Argentina and to British Guiana.

Inasmuch as our fields prepare and send payrolls and know their monthly working budget, they have a good idea what funds to expect every month. For India and Liberia it has been found necessary to send a cablegram authorizing them to draw a certain amount on or about the date payment of the money is due. We cable December funds about December 18 or 20, but the financial letter leaves the United States about one month before that date, and from their knowledge of payroll and budget requirements, they can distribute all but the "specials."

The situation in regard to Japan and China is very different. Due to the freezing of funds, a license must be obtained from the United States Treasury before any funds can be forwarded to these countries. To complicate matters in Japan, funds are blocked there, so that we cannot get any funds through to our missionaries. Fortunately for them, they had funds on hand when the freezing took place, and they cabled us that they were not suffering.

Funds are going through to our China Mission and missionaries. These are sent by special government permit to the Associated Mission Treasurers in Shanghai, who in turn place them in the hands of the proper person in our China Mission. The government license for this permit must be renewed every three months.

The Church must continue to function, regardless of conditions. The Foreign Mission Board believes it must be aggressive, and therefore is looking forward to the expansion of our present fields and hopes to open a new field in which to spread the message of Jesus Christ. The Board is now calling all congregations and Sunday schools to celebrate the 100th anniversary of Father Heyer's starting our India Mission, and to raise a Centennial Fund of $100,000 in conjunction with the Women's Missionary Society.

Let us renew and increase the spirit of missions in our United Lutheran Church and answer this Centennial Appeal in January 1941, with church-wide co-operation through our prayer and offerings.

California Sunbeams

A NEW VENTURE IN BIBLE STUDY

By Dr. John A. M. Ziegler

Bethany Congregation, Dr. Henry Irving Kohler pastor, celebrated the fifteenth anniversary of their organization October 12. The Rev. Dr. William H. Derr, president of synod, preached the sermon. The church was organized by the late Dr. E. P. Schueler, field missionary, with thirty-five charter members. Dr. S. H. Yerian served during the building of the first unit of the church. Dr. Kohler has been pastor for twelve years. The present building was dedicated in 1935; 485 members have been received; $28,000 paid on benevolence; $49,000 for all purposes; property valuation, $20,000.

St. Luke's, Huntington Park, Dr. H. J. Weaver pastor, celebrated their twentieth anniversary October 25, President Derr preaching the sermon in the morning, and the Rev. D. Edward Wright, student pastor in 1921, in the evening. The church was organized by the Rev. William J. Dentler, field missionary. The auditorium was built during the pastorate of Dr. Ziegler. Later, commodious Bible school and social rooms have been added.

The Hollywood Church celebrated the fifteenth anniversary of the dedication of their church building in November. During the pastorate of Dr. J. George Dorn, the indebtedness has been reduced to $5,700.

The Morningside Church, the Rev. Franklin A. Swanson pastor, held the first annual Family Night social meeting, October 29.

Trinity Church, Long Beach. Each third Sunday night of the month until Easter, Dr. D. J. Snyder, the pastor, conducts an adult confirmation study at the Luther League meeting hour.

A parish promotion dinner, sponsored by the Ladies' Aid, was held October 17, to make provision for the interest and amortization of the building debt. The church bulletin says: "With the marvelous reduction of our debt, this is no longer a burden."

Eight of the thirteen living members of the Last Man's Club of the G. A. R. were entertained October 18 at the home of a daughter of one of the members in Los Angeles. Their ages ranged from 93 to 99. Twelve of their number died during the past year. The club was organized in 1935.

Something New in Hollywood and Los Angeles

A New Testament Bible Study Class is being conducted by Rabbi Morton A. Bauman each Sunday morning, beginning October 19, at the Temple Israel, Hollywood. Dr. Bauman said in part: "The New Testament is one book that contains the finest collection of the best in Jewish literature. . . . We approach the New Testament with reverence. . . . Whether we agree with it or not, we respect it as the sacred literature of our Christian neighbors. The New Testament contains no ethical statement which cannot be found in the Old Testament or in the Talmud.

"Apparently the genius of Jesus was His ability to select and teach the kernels of Judaism. One cannot appreciate the New Testament unless he first has a thorough understanding of Jewish literature."

Whatever one's personal attitude toward this Jewish venture in Los Angeles, the recent announcement of the completion of the stupendous undertaking of Dr. Henry Einspruch, director of Jewish Mission work of the United Lutheran Church—translation of the New Testament into Yiddish—gives a new slant to the entire Jewish problem. The first edition, 25,000 copies, was nearly sold out before the first copy was printed.

The fact is, both Old Testament and New are a connected record of what God is doing for man's salvation. In Christ, this way of salvation is perfectly unfolded.

It is upon this understanding of the relation between the Old and the New, that we can go to our Jewish brethren, holding out to them the hope of the realization in Christ, of all their fond anticipations. Nothing less can satisfy.

We say "God speed" to our rabbi neighbor in Hollywood.

By the Old Venango Trail

PITTSBURGH SYNOD CONFERENCES SPEAK

By L. W. Rupp

German Conference

St. Paul's, Farrel, the Rev. Hans Hohnsbein pastor, made a generous Harvest Home offering of preserved fruits and vegetables to the Bethesda Home at Meadville, and has made a readjustment of the Sunday worship schedule to permit choice between German and English for the young people in the Sunday school.

Teutsch Church, Cleveland, Ohio, the Rev. Johannes Deutschlander pastor, is preparing for its fifteenth anniversary, which will be featured by unusual musical programs. A group of Transylvania Saxon singing societies will take part; the organist and choir director, Prof. Andreas Nikolaus, will present a recital of music by Johann Sebastian Bach. Teutsch Church became self-supporting after four years. Pastor Deutschlander has served the congregation since its beginning.

Zion Church, Johnstown, Theodore Buch, D.D., pastor, observed Loyalty Day October 12, receiving a special offering of $1,400. The congregation is preparing to remodel the parish hall.

St. Paul's, Johnstown, the Rev. John Deutschlander pastor, on November 1 concluded a five-year church debt reduction campaign, marked by monthly visitation of the homes by the council.

Greensburg Conference

brings reports of salary increases.

Pastor R. C. Lauffenberger, Delmont, was given a ten per cent increase. Emanuel, Export, has also made a salary increase. St. Luke's, Youngwood, follows with increase for Pastor Harvey M. Erb. This last increase came at the time of the fortieth anniversary of the Youngwood Parish. The anniversary speakers included President of Synod H. Reed Shepfer, Conference President R. C. Lauffenberger, and four former pastors, George J. Gongaware, D.D., Charleston, S. C.; the Rev. E. O. Graham, Jewett, Ohio; the Rev. Ludwig Beisecker, Ellwood City; and the Rev. C. Frederick Frank, Natrona.

October 12-26 *St. James, Ligonier,* the Rev. C. F. Hildebrand pastor, celebrated its 150th anniversary with services addressed by Theodore Buch, D.D., of Johnstown, the Rev. Walter E. Lundberg of Sipesville, and President Shepfer. The roots of this congregation reach to the last decade of the eighteenth century when German settlers of Lutheran and Reformed faith took up land in the vicinity of the fort built by Colonel Henry Bouquet in 1758.

A pertinent question is raised by *Pastor George D. Wolfe,* Mt. Pleasant, who during his summer vacation visited historic shrines and modern army training camps. After visiting Trappe Church, Valley Forge, Independence Square, the Betsy Ross House, Mount Vernon and Gettysburg, Pastor Wolfe visited Aberdeen and Indiantown Gap, and was led to ask: "Will these and other training camps throughout our land be considered shrines of American freedom by another generation?"

Central Conference

sends word of splendid Harvest Home services and offerings, especially from First Church, New Kensington; First Church, Duquesne; Grace Church, Spring Garden Avenue, North Side; the Evangelical Church, Aspinwall.

As an insight into a typical Harvest Home offering, *Memorial Church, North Side, Pittsburgh,* Walter L. Winner pastor, reported $50 in cash, 575 cans of vegetables, fruits, etc., 224 pounds of sugar, 372 pounds of flour, 150 boxes of breakfast food, 144 boxes of tooth powder, 144 tooth brushes, 24 cakes of soap, and quantities of potatoes, carrots, apples, and pumpkins.

Two congregations have honored former pastors, Christ Church, Millvale, remembering *John J. Hill, D.D.,* whose pastorate was twelve years; and St. John's, Homestead, honoring the memory of *William J. Seiberling, D.D.,* whose death, December 20, 1937, ended a very fruitful service. The Millvale church dedicated chancel paneling to Dr. Hill's memory. Mrs. Hill was able to be present and witness the dedication. At the same service a communion rail was dedicated to the memory of Mrs. Elizabeth Harvey. The pastor, the Rev. Clarence B. Daniels, comments on record-breaking attendances in both Sunday school and church during Parish Education Month.

At the Homestead church a tablet with Dr. Seiberling's picture and suitable words thereon was dedicated at a special service. Dr. Seiberling's son-in-law, Pastor Paul E. Daugherty, Trinity, Meadville, was liturgist. Tributes to the influence of the doctor were four in number, "His Influence in the Home," by his son, Pastor Philip W. Seiberling of Zelienople; "In the Community," by J. H. Douds, D.D., First United Presbyterian Church, Homestead; "In the Synod," by the Rev. H. Reed Shepfer, president of the Pittsburgh Synod; "In the Congregation," by Mr. J. G. Breakwell, lay president of St. John's congregation. Two granddaughters, Jane Ann Seiberling and Cleone Louis Daugherty, unveiled the tablet.

No Ill Wind Here

Our newspapers have had much to say touching the expansion of the Carnegie-Illinois Steel Corporation plant in Munhall and Homestead. To provide for a new $70,000,000 plant the entire area of Homestead between the Monongahela River and the tracks of the New York Central and Pennsylvania Railroads is being cleared. There are 1,363 buildings to be demolished, churches, schools, stores, and homes in which an approximate ten thousand have lived. In spite of the fact that many families have been assigned to homes in defense housing projects in the Pittsburgh neighborhood, 397 having been admitted to the nearby Munhall project, several hundred families are made homeless.

One benefactor from this work is *Messiah Church, Homestead Park,* C. M. Teufel, D.D., pastor, who have found a buyer for their old property on West Street and Twelfth Avenue, six blocks above the new plant boundaries. The purchaser, the Slovak Sokol Gymnastic Society, has already taken possession. The sale aids in reducing the debt the congregation has had to assume in beginning building upon their splendid lot in the highly desirable Park section of Munhall. The basement was completed and occupied some months past, and the parsonage, completed this summer, is now in use.

Mount Zion Church, North Side, Pittsburgh, Pa., celebrated its sixty-fifth anniversary with special services October 12-14. The sermons were preached by the pastor, John B. Kniseley, D.D.; the Rev. H. Reed Shepfer, president of the Pittsburgh Synod; and Grover E. Swoyer, D.D., of Mansfield, Ohio, a former pastor.

Five sons of this congregation have entered the ministry: the Rev. C. Alton Piel, D.D., J. Richard Booth, Edward L. Wagner, William G. Leubin, Karl E. Kniseley. One daughter of the congregation has entered deaconess work.

Mount Zion congregation ranks seventh in the Pittsburgh Synod in confirmed membership, 1,317; fifth in communing membership, 945. One hundred twelve new members have been received during the year.

For seventy years the spire of *Old Trinity, Stockton and Arch Sts., North Side, Pittsburgh,* has pointed heavenward, one of the most familiar of all church landmarks in the city. Age and the elements have taken such toll that the tower has been removed, and has been replaced by a suitable and architecturally harmonious top on the old

tower. Many other changes have been made, including repairs to the roof, sanctuary and vestibule walls, and repainting of the exterior of the brick edifice. The total cost is about $8,500. The pastor, *Louis A. Sittler, D.D.*, writes that Trinity's traditional loyalty and love met this challenge with prompt and cheerful response.

Erie Conference

The Lutheran Home for the Aged, Erie, Sister Elizabeth, directing, is publishing a descriptive booklet telling the story of the home's service for its 75 residents, all past 65 years of age. The Women's Auxiliary has placed an order for a new $200 baking oven.

Immanuel, Erie, P. Mumford pastor, recently broke ground for the church, the day being the first anniversary of organization. Missionary Superintendent Philip H. R. Mullen preached the sermon. The new mission has a membership of over seventy and Sunday school of ninety.

Pastor P. E. Walthour has been compelled because of breaking health to resign his work at St. Peter's, Northeast. *E. M. Gearhart, D.D.*, pastor of Luther Memorial, Erie, is recovering from illness which sent him to the hospital October 9. This church is progressing well in its Bond Redemption Campaign to cross $80,000 from the church debt.

Christ, Lawrence Park Erie, the Rev. H. F. Obenauf pastor, has contracted for the redecoration of the church interior. For the Erie Reformation Rally, held October 26 in Luther Memorial Church, the speaker was the *Rev. C. F. Christiansen* of Sharon, on the subject, "Authority and Power in the Kingdom of God."

West Conference

Joy came to *Pastor Harman F. Miller,* Aliquippa, who in the House of Prayer Church in a recent month baptized eleven infants. On Rally Day thirty-five pupils received awards, not for attendance but on the basis of outside work done thoroughly. The sixty-sixth anniversary was observed November 5.

The Rev. W. H. Marburger, Chicora, had the rare joy of honoring *Charles Ward* of the Mt. Pleasant congregation, who completed ten years of perfect attendance at both Sunday school and church. Mr. Ward is nearly sixty-five, and travels eight miles to church.

In connection with minor work done in *Emanuel Church, Prospect,* the Rev. L. W. Rupp pastor, the original pulpit dating from 1847 was unearthed and given a place of honor in the Sunday school room. This quaint piece of furniture suggests thoughts of the men who have preached from it, beginning with the *Rev. Gottlieb Bassler,* builder of the church, first president of the General Council, first director of the Zelienople Orphans' Home, principal in 1845 of the Zelienople Academy, the synod's "prelude" to the founding of Thiel College. *Dr. William A. Passavant* preached from this pulpit, as have done all the men who went from Prospect into the ministry, such men as the Roth brothers, David Luther, Henry Warren and Theophilus. The latter two became presidents of Thiel College. Then add the names of Dr. Luther M. Kuhns, Pastor Asa Waters, and the rest of them down the line. It is both joy and awe to preach under the same roof that has echoed to such voices.

West Penn News

By P. L. Foulk

A "Refrigerator Fund" has been started by Mr. P. H. Glatfelter, member of St. Paul's Lutheran Church, Spring Grove, the Rev. Ralph C. Robinson pastor, in an effort to raise $850 with which to purchase a much-needed refrigerator for the *Tressler Orphans' Home.* Mr. Glatfelter reports that individuals and Sunday school classes have already contributed about $450 toward this worthy cause. Others interested in protecting the health of our needy children in the Home, should send their gifts of cash direct to the Home, indicating that the offering is for the "Refrigerator Fund."

Advent Church, York, the Rev. Ralph W. Lind pastor, was dedicated October 26 with Dr. M. R. Hamsher preaching the sermon. Dr. Chester S. Simonton of Harrisburg, a member of the Board of American Missions, brought greetings. The pastor; Dr. E. C. Ruby, pastor emeritus; S. H. Culler, and Dr. Charles W. Diehl assisted in the service. Pastor Lind received the offering of more than $2,200 and conducted the act of dedication. Services during the week were addressed by the Rev. Ralph R. Gresh of Gettysburg, president of conference; the Rev. Harold J. Crouse of York, president of the York Lutheran Ministerial Association; the Rev. H. J. Arnold of York, president of the York County Ministerial Association; Dr. C. P. Swank, missionary superintendent of the Central Pennsylvania Synod; Dr. A. R. Wentz, president of Gettysburg Seminary; Mrs. M. E. Smith of New Freedom, vice-president of the Women's Missionary Society of the conference; and Dr. J. B. Baker of York. It was a great occasion for Lutherans in East York, and marks a forward step for the only mission congre-

The Keeper of the KING'S INN

By Robert Harris Gearhart

Here is a Christmas story of reverent charm that will delight both young and old. To bring us this tale of a race of thumbless shepherds who century after century kept the inn at Bethlehem ready for the coming "Prince of Peace," Pastor Gearhart has delved into the lore of the ancient past. The trials and expectations of these people, and the final arrival of "the Christ," make thrilling reading indeed.

Written in vivid but simple language "The Keeper of the King's Inn will make a splendid Christmas, birthday or other special occasion gift. You'll want several copies. Better order now!

Only 75 Cents. Illustrated.

The United Lutheran Publication House

13th and Spruce Sts., Philadelphia

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gation in the conference. Full credit is due to the active leadership of Pastor Lind, and the loyal support of his entire congregation. The church is colonial in style and will serve adequately the needs of this growing congregation.

The Rev. Malvin D. Geesey, pastor of the Muhlenberg Parish, near York, resigned because of illness. For the past eight years he has served faithfully and it is with deep regret that his people realize that he is forced to relinquish his active ministry. Pastor Geesey succeeded his father, the late Frederick S. Geesey, who for more than forty years served this charge, which consists of four congregations with more than 1,000 members. The congregations are St. Paul's, Stoverstown; St. Jacob's, York New Salem; St. Peter's (Lischer's), Wiota; and Christ, Jackson Township.

Mrs. Marshall C. Wood was re-elected president of the Hanover branch of the Women's League of Gettysburg College. Other officers are Mrs. Lewis H. Richter, vice-president; Mrs. Frank Zeigler, recording secretary; Mrs. Paul Worcester, corresponding secretary; Mrs. Oscar C. Dean, treasurer; Mrs. M. G. Utz, assistant treasurer; Mrs. Earl K. Diehl, registrar.

Dr. Harry Baughman, professor of preaching at Gettysburg Seminary, was the guest speaker at the annual fellowship dinner held in St. Mark's, Hanover, Dr. John S. Tome pastor. The church was refinished during the summer, and this second oldest Lutheran congregation in Hanover is ready for the fall and winter program under the able leadership of the pastor.

A fine parish paper, called *Parish News,* came to the writer from the York Springs Parish, the Rev. Lester M. Utz pastor. It is a four-page paper with news of the three congregations. Dr. S. White Rhyne was guest speaker in the York Springs church October 5.

The Rev. Samuel Stauffer was installed pastor of Wolf's and Salem churches, October 26, by Dr. M. R. Hamsher. Our best wishes go with pastor and congregations in this new relationship.

The Rev. Paul Y. Livingston, Long Island, N. Y., was guest speaker at the sixtieth anniversary services of St. Mark's York, the Rev. C. A. Chamberlin pastor. Others taking part in the services of the week were Mr. Gelbert Alleman, son of a former pastor, the late Dr. M. J. Alleman; the Rev. E. A. Chamberlin, father of the pastor; Dr. M. R. Hamsher, the Rev. Harold Crouse, the Rev. Ralph R. Gresh of Gettysburg, the Rev. J. H. Arnold of York, and the only living former pastor, A. A. Kelly, D.D.

Give Them The Lutheran

The Church's Retired Pastors

Of the 400 retired pastors because of illness or old age, about one-half manage to take their beloved church paper, paying for it out of their pensions or other meager income. Many of these old pastors served their church faithfully for many years at small salaries. During their years of activity they felt the need of their church paper and subscribed for it. Now in their old age they find it impossible to provide this enjoyment for themselves.

You Can Help

If those of our readers who can do so will make a contribution towards our Epaphroditus Fund it will enable us to send these retired pastors THE LUTHERAN so that they may still live in the knowledge that their church has remembered them. They have not lost interest in their church and long to be kept informed of its progress. Shall we make this possible for them?

* * *

DEAR READER: *Perhaps the old pastor who baptized, confirmed or married you, is still living. He would appreciate your thoughtfulness and remembrance.*

Send your contribution, large or small, to THE LUTHERAN, 1228-1234 Spruce Street, Philadelphia, Pa. You will make someone happy and this will bring happiness to you.

THANK YOU!

Cleveland News

By JOHN W. RILLING

YOUTHFUL and vigorous, *First Lutheran Church, Cleveland,* celebrated the sixtieth anniversary of its organization October 5 to 12. The celebration opened with Rally Day and Holy Communion at which the Rev. Joseph Frease of Columbus was the guest speaker.

At a congregational banquet, Dr. Franklin C. Fry of Akron ably struck the note of good cheer appropriate for such an occasion, then brought that note into accord with a profound and stirring message on "What Has the Church to Offer in Times Like These?" Attorney E. E. Miller spoke on behalf of those who had been members of the congregation for thirty or more years. The closing service brought Dr. George W. Miley, Ohio Synod's new president, to the pulpit of First Church, with a challenge to manifest a stalwart faith for the future. Under the dynamic leadership of the Rev. Dale C. Recker, the congregation has enjoyed a vigorous growth during the past two years, having made a net gain in membership of 115 communicant and 122 confirmed members.

The proverb "there is that which scattereth and yet increaseth" doesn't refer to church attendance. Solomon apparently didn't have that in mind. But that it does apply to church attendance has been proved in the new schedule of services adopted by *Bethany Church.* Briefly the schedule is as follows. There is a forty-five minute opening worship service led by the high school choir using the Common Service, and a brief sermon. After this follows a thirty-minute lesson period in the various classrooms. The Chief Service concludes the day's worship. By adhering to a rigid schedule members are afforded an opportunity for both worship and study by choosing either the earlier or the later service. Attendance has been increased by about one hundred.

The Lutheran Ministerial Association sponsored two Reformation Rallies October 26, bringing Dr. Lewis P. Speaker and Dr. D. Bruce Young to Cleveland as the preachers. Referring to Archimedes' statement that he could move the world if he were given a fulcrum and a place to stand, Dr. Young asserted that the fulcrum that ushered in the modern age was the doctrine of Justification by Faith, rediscovered by the Reformers. In a heart-warming message at the West Side Rally, Dr. Speaker brought a meditation upon the "Casting Out of Fear" with its reference to the experience of Luther, and its application to the conditions of modern life. Massed choirs of participating churches sang Christiansen's arrangement of the stirring chorale, "Built on a Rock the Church Doth Stand."

Two meetings to be held this fall by the ministerial associations of American and United Lutheran pastors in this area looking toward finding common ground and discovering ways of practical co-operation have been planned by a joint committee. The first

meeting is scheduled for November. A theological paper reviewing and discussing Aulen's book, "Christus Victor," will be given by Pastor Joseph Sittler, Jr., and a fact-finding paper on American-United Lutheran relationships will be given by one of the American Lutheran pastors. A fellowship luncheon will give opportunity for furthering acquaintance among pastors.

Convinced that beauty as well as truth and goodness is a decided asset in the Christian life, Pastor John Rilling has mapped out a program of beautification for *Trinity Sunday School in Lakewood.* The Sunday school room has been refrescoed, a children's chapel has been arranged in which a small altar, built to scale and of the finest craftsmanship, forms the focal point of attention. The Liturgical Arts Guild is carving a copy of Thorwaldsen's "Christ" for the altar. It is expected to be ready for dedication by Christmas.

The baby among inter-church organizations in Cleveland is the recently organized *Wittenberg Women's Guild.* Mrs. Clarence Fauble has given the group fine leadership as president. A dinner highlighted by colored films of campus life was a recent activity.

Ground Broken for Church in Arlington Va.

GROUND was broken November 9 for the new $30,000 Resurrection Church, Arlington, Va., at the corner of Potomac Street and Washington Boulevard. R. Homer Anderson, D.D., of Roanoke, Va., superintendent of the Synod of Virginia, assisted in the ceremony, and guests from Washington and other neighboring communities were present.

The new edifice in Colonial style will be 58 x 33 feet. A two-story wing, 25 x 20 feet, will be built off the east side of the main structure. The first floor of this wing will contain the furnace room, a small kitchen, and other equipment. The second floor will provide space for study, classrooms, and the sacristy. Seating for 150 will be provided, and future minor alterations will accommodate a congregation of 250.

The Rev. William J. Ducker began work on the field in 1938. He was followed by the Rev. George H. Hagedorn. The present pastor, the Rev. Carl F. Yaeger, took charge in January 1941.

Resurrection congregation was organized in February 1940, and was admitted into the Virginia Synod in February 1941.

The congregation is at present worshiping at 3008 Wilson Boulevard. Sunday school is held at 9.45 A. M.; church service at 11.00 A. M.; Luther League devotions at 7.30 P. M.

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Pastor's Memory Honored

Dr. Samuel Trexler delivered the address at the memorial service for the *Rev. Gustav Adolph Fechner* November 6 in St. John's Church, Middletown, N. Y. The service was conducted by the Rev. Ernest C. French, pastor of Christ Church, Newburgh. Prayer was offered by the Rev. Henry C. Meyer of St. Peter's Church, Port Jervis, and the lessons were read by the Rev. Paul R. Kasten of St. Paul's Church, Nanuet. The offering received at the service was given to the Board of Ministerial Pensions and Relief.

The Rev. W. John Villaume, successor to Mr. Fechner, dedicated a bronze memorial tablet which has been placed on the north wall of the sanctuary. The tablet is the gift of the congregation and the church school. The inscription reads:

TO THE GLORY OF GOD
And In Grateful Recognition of
The Faithful Ministry of
THE REV. GUSTAV A. FECHNER
Pastor of This Church
For Twenty-eight Years
1912-1940

The Rev. G. A. Fechner died suddenly November 6, 1940. He had been in the ministry forty years. In January 1914 he witnessed the dedication of the present church.

For twelve years prior to his ministry at Middletown he served churches in Youngstown and North Lima, Ohio; Rochester, Pa.; in Canada; and Fort Plain, N. Y.

Personals

The Rev. T. P. Laughner, who served the parish of Convoy, Ohio, for thirteen and a half years, became pastor of St. Paul's Church, Leetonia, Ohio, October 15. Installation services were conducted Sunday morning, November 30, by George W. Miley, D.D., president of the Ohio Synod.

Shortly after Mr. Laughner began his new pastorate, St. Paul's was host to the largest convention of the Women's Missionary Society of the Eastern Conference ever held. Four hundred were served at the banquet October 27. Twenty years ago the first convention of this same group following the merger was held at Leetonia. Dr. H. C. Brillhart, pastor emeritus, was pastor then. He was honored at the recent convention by being made a life member of the society.

The Lutheran Church of Leetonia has long been known for its active membership and for paying its apportionment in full. There is great promise of continued good work in this parish.

On the evening of November 6 seventy members of St. Paul's Church, Coudersport, Pa.., gathered in the parish house to celebrate the silver wedding anniversary of *Pastor and Mrs. C. W. Schirmer.* After a delicious dinner, Mrs. Alice Voss, in the name of the congregation, presented the guests of honor with an electric toaster and purse.

Earlier in the year the congregation had celebrated the twenty-fifth anniversary of the ordination of their pastor.

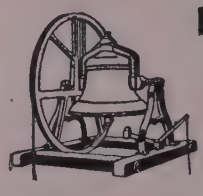
The Rev. Alfred Weber has resigned the pastorate of Holy Trinity Church, Hasbrouck Heights, N. J., to accept the call extended him by the Church of the Redeemer, Jersey City, N. J.

Pastor Weber served Holy Trinity Church for thirteen and a half years. At the beginning of his ministry there were 68 members; today there are 360. He will enter upon his new duties December 1, succeeding the late John E. Heindel, D.D.

Congregations

Bethlehem, Pa. The forty-fifth anniversary of the *Sunday School of St. Stephen's Church* was observed at the services October 12 and with a social the following Wednesday evening.

The anniversary program states that the purpose of the program is "to honor and pay tribute to those who have served as officers and teachers" rather than a historical sketch of the organization of the Sunday school. "In paying tribute to those who planned wisely and laid a firm foundation, one cannot overlook the fine spirit of the Lutheran pastors at Bethlehem: Dr. William D. C. Keiter, Dr. Franklin F. Fry, Dr. Charles F. W. Hoppe, the Rev. Edwin Lunn Miller. These men as early as



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1893 called the attention of the Allentown Conference to the need of establishing a mission church in what was later known as North Bethlehem."

The guest speakers during the anniversary were the Rev. Earl S. Erb, secretary of the Board of Christian Education, Philadelphia, Pa., and the Rev. Howard H. Krauss, Red Hill, Pa. The pastor of this congregation is the Rev. David H. Frederick, who has served these people faithfully since February 1926. Other pastors who have served the congregation are the Rev. Edwin H. Eberts, Howard A. Kunkle, Charles J. Cooper, D.D., and Luther F. Hartzell. The present superintendents are Mr. John L. Jaxheimer and Mrs. Charles R. Horning.

Rochester, N. Y. Transfiguration Church, the Rev. Howard A. Kuhnle pastor, celebrated their tenth anniversary in the month of October. The guest speaker on October 5 was Dr. Samuel Trexler, president of the United Synod of New York, who dedicated this building in 1931 and on this anniversary occasion dedicated a font, credence bracket, and new altar linens. The second speaker was Dr. Paul Andrew Kirsch of New York City, assistant executive secretary of the Board of American Missions.

Dr. Trexler told of his recent trip to South America to inspect mission fields there, and Dr. Kirsch told of home mission work as it is carried on by the Board of American Missions.

October 19 new members were received into the congregation and the anniversary communion was held. The following Sunday the Rev. Frederick E. Reissig of Rochester preached the sermon at the service which marked the recognition of charter members and reunion of confirmation classes.

An anniversary dinner was prepared by the Ladies' Guild. The speakers on this occasion were Dr. F. R. Knubel of Rochester, N. Y., Robert W. Lochner, Esq., the Rev. Eugene L. Stowell, president of the Western Conference and pastor of Resurrection Church, the mother church of Transfiguration. The toastmaster was Charles D. Mercer, a member of the congregation.

Scranton, Pa. Wednesday evenings have been full of keen interest on the part of large congregations that gathered in St. John's Church for the series of educational forums. Dr. William C. Schaeffer, pastor of St. John's Church, Allentown; Dr. Henry J. Pflum, pastor of Trinity Church, Buffalo, N. Y.; Dr. Ralph H. Long, executive secretary of the National Lutheran Council; and Mr. Arthur P. Black, executive secretary of the Laymen's Movement for Stewardship, Washington, D. C., were the guest speakers at these forums.

Victor, N. Y. St. John's Church celebrated its fortieth anniversary in October. Dr. Samuel Trexler, president of the United Synod of New York, preached the sermon October 5. The Rev. Yost Brandt of Pittsford, a former pastor, participated in the service, and the pastor, the Rev. Howard A. Kuhnle, read a history of the congregation.

Confirmation reunion drew an overflow congregation Sunday evening, October 12. The speakers were the Rev. Frederick E. Reissig of Rochester, a son of the founder and first pastor, the Rev. Ernest F. Reissig, and the Rev. William C. Kaiser of Buffalo.

October 19 the Rev. Carl Betz, Dr. Ernst Heyd, and the Rev. William Trebert of Rochester, N. Y., were the speakers.

The celebration closed November 2 with the reception of new members and an anniversary communion. Gifts recently received by the congregation were dedicated: a carpet for the church, a set of green altar hangings, and altar vases.

Centennial Celebration

October 5 was a red letter day in the history of *Christ Church, Stanley, N. C.*, for it marked the one hundredth anniversary of the organization of this congregation. More than 500 were present at the morning service. Mr. John G. Carpenter of Gastonia delivered an interesting address, telling of some of the hardships which the builders of the congregation had endured, and paid tribute to a number of loyal members. The main address was delivered by Dr. J. L. Morgan, president of the United Synod of North Carolina. The Rev. Ernest Lineberger and the Rev. A. L. Boliek, former pastor, now retired at the age of eighty, delivered addresses. Mrs. A. W. Hoffman read an interesting history of this church.

A large crowd gathered on the church grounds for luncheon, and in the afternoon a brief service was held at which greetings were extended by local pastors.

The congregation has been served by nine pastors, two of whom—the Rev. P. C. Henkel and J. R. Peterson—have been called to the Church Triumphant. It was a matter of rejoicing that the other pastors survive and took part in the celebration.

The congregation is worshiping in its second church. This was erected in 1899 under the pastorate of Dr. W. A. Deaton. The present pastor, the Rev. J. J. Bickley, began his ministry here in 1932. Free of the handicaps which had hampered the labors of former pastors, the congregation has improved its church building and shows unmistakable progress and numerical growth.

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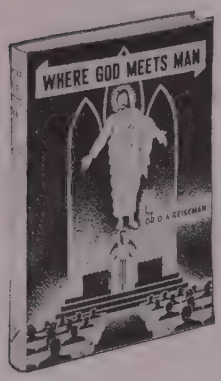

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Sailors With Wings (The March of Time)	*Documentary* tracing the growth of the navy's interest in air power and revealing present status of its air arm.	Rather brief, but with less bombast, more actual information than in many recent entries in this series. *Informative.* M, Y
Suspicion (RKO) Nigel Bruce Joan Fontaine Cary Grant Isabel Johns	*Melodrama.* Episodes in a marriage which lead a loyal wife gradually to suspect her careless, debt-ridden husband of harboring murder in his heart.	Directed by Hitchcock, film is built up with the superb suspense for which he is noted to a gripping climax —an effect the rather inconclusive ending does not completely mar. *Of its particular kind, notable.* M
Swamp Water (Fox) Dana Andrews Anne Baxter Walter Brennan Walter Huston	*Drama* in lives of isolated people living near a dread swamp: how a man falsely accused of murder hides in its depths until avenged by a young hunter who learns his secret.	Story limps badly, but is unique in its creation of an atmosphere of portent by photography and sound effects, and in its excellent characterizations. Revenge at end strikes unpleasant key. *Heavy-handed, but quite interesting.* M
Swing It, Soldier (Univ.) F. Langford Ken Murray	*Radio numbers,* presented against a tale about radio talent, returned draftees and sponsors.	An amateurish, implausible story, with uninteresting numbers to pad it out. *Inane.*
Unfinished Business (Univ.) Irene Dunne Preston Foster R. Montgomery E. Pallette	*Drama* in experiences of a small town girl in the big city who weds a wealthy wastrel, reforms him, confuses him by confessing her inability to get his previously-loved brother out of her heart.	Although many individual scenes are appealing, others delightfully comic, you wonder what it is all about, since insufficient motives are given for every supposedly significant (but often tawdry) event. Drinking problem, while part of characterization, is unresolved. *Incomprehensible.* M

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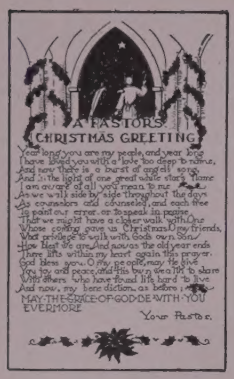

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OBITUARY

The Rev. Frederick Langer Schreckenberg

pastor of the First Lutheran Church, Pontiac, Ill., passed into Life Eternal November 4, after a heart attack and an illness of less than seven hours' duration, at the age of 51 years, 2 months and 19 days.

He was a graduate of Weidner Institute, Mulberry, Ind., and attended the University of Toronto and Waterloo Seminary, and later the Chicago Lutheran Seminary at Maywood, Ill., from which institution he was graduated in 1915, and received his Bachelor of Divinity degree the following year. He held pastorates at St. Mark's Church, Wapakoneta, Ohio; Trinity Church, Appleton, Wis.; Westwood Church, Elmwood Park, Ill.; and had been pastor in Pontiac for seven years. During his ministry in Appleton, the beautiful stone church and parsonage were erected and the small, struggling mission grew to a large, strong congregation. He received his Bachelor of Arts degree from Lawrence College, Appleton.

Last June 8 the First Church observed the twenty-fifth anniversary of his ordination, which had taken place at Christ Church (his home congregation), Detroit, June 18, 1916.

May 1, 1917, he was united in marriage to Miss Ruth Olin at St. Timothy Church, Chicago. To this union were born three children, Frederick Luther Schreckenberg, Camp Forrest, Tenn., and Robert Olin and Ruth Phyllis at home. He is also survived by five brothers and two sisters in Detroit, in which city he was born August 16, 1890.

The funeral service was conducted from the Pontiac church November 7, with the Rev. Dwight P. Bair of Champaign, president of the Central Conference of the Illinois Synod, preaching the sermon, assisted by the Rev. I. O. Miller of Aurora. Pastor Miller conducted a short service at the chapel at Mt. Olive Cemetery, Chicago, where interment was made. Five brothers and a brother-in-law acted as pallbearers.

A fund was gathered from organizations of the church for the Seminary Campaign instead of flowers. His was a genial, friendly disposition, which radiated a Christian spirit wherever he went, this being the testimony of the members of his church, as well as of the community in which he labored. R. O. S.

RESOLUTION

John Weidley, D.D.

At the annual meeting of the Board of Trustees of the National Lutheran Home for the Aged, Washington, D. C., November 12, 1941, the following resolution was adopted:

"Whereas, God in His infinite wisdom and love took unto Himself on June 3, 1941, the soul of *John Weidley, D.D.*, our beloved brother and fellow-worker;

"Whereas, Dr. Weidley, as a loyal churchman and servant of Christ, gave unstintingly of his time and energy in loving service to the National Lutheran Home for the Aged, Washington, D. C., serving from 1906 until 1940 as pastor, president of the Board of Trustees, and superintendent of said National Lutheran Home for the Aged;

"Therefore, Be It Resolved, that we bow in humble submission to the will of our heavenly Father, giving thanks for our brother's life of loyal and loving labor, in serving his Lord and his Church;

"That we commend to God in our prayers his widow and daughter, that the Holy Spirit may be a comfort and companion to them in their bereavement."

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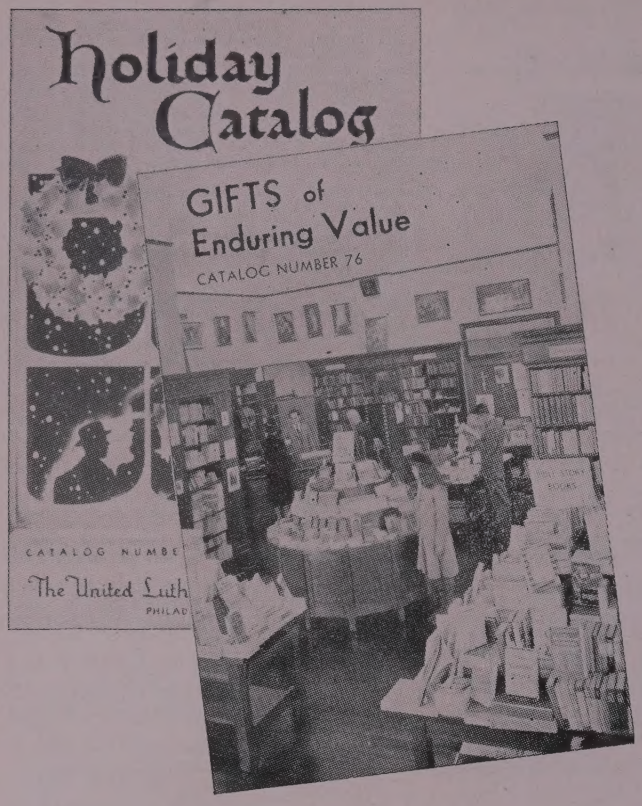

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